

May

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1905

SUGGESTION

The New Psychology Magazine

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HERBERT A. PARKYN, M.D., Editor, 4020 Drexel Boulevard, CHICAGO

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USE THIS PAGE AS A POSTER

NEWSDEALERS are requested to tear out this page at the dotted line and display the same.

SUGGESTION

is a magazine of the New Psychology for thinkers. It stands for a rational system of living based on natural laws. Right living means right eating, right breathing, and right thinking.

There are laws for the body and laws for the mind. This magazine believes that nature will cure every ill that is curable if she is given an opportunity; that drugs never cure and that their general use is not called for.

SUGGESTION believes in the sufficiency of creation and that man is the highest and best effort of creative energy acting through the power of mentality; that man is not a worm of the dust, but the perfection of creative wisdom, having inherent powers of development

* * *

This magazine advocates a change in the economic systems which will allow every man to enjoy life and the freedom of happiness unhampered by artificial conditions created by inimical legislation and predatory trusts.

* * *

This magazine teaches that health, happiness and success are the portions of every person if the inherent powers of being are not hampered or diverted, or strangled. Nature designed every sentient being to enjoy a happy existence. The laws of this universe are adequate for all conditions and all emergencies, and if permitted to act naturally, universal peace, good will, prosperity, and health would result.

SUGGESTION teaches that facts are the result of unyielding law; that supernatural agencies do not influence or determine any earthly event; that the human intellect and will is unassailable and unchained; that the power of thought is the most potent force; that creation today is a thought externalized, and that thought rightly applied will solve any problem that now confronts the human mind.

Among many subjects of interest to thinkers discussed in SUGGESTION from a scientific standpoint may be mentioned the following:

PSYCHIC RESEARCH.
DRUGLESS METHODS OF
HEALING.
NATURE CURE.
SUGGESTIVE THERAPEUTICS
(psycho-therapy).
PERSONAL MAGNETISM.
ADVANCED THOUGHT.
RATIONAL HYGIENE.

POWER OF THOUGHT.
MEMORY TRAINING.
FORMATION OF CHARACTER.
AUTO-SUGGESTION.
THE LAW OF SUGGESTION.
HEALTH.
HAPPINESS.
SUCCESS.

The editors want the name of every person in the United States who endorses, wholly or in part, the above declaration of principles.

A sample copy of SUGGESTION will be sent on receipt of postal address.
CIRCULATION MANAGER, 4020 Drexel Blvd., Chicago, Ill.

[THE EDITOR requests every subscriber to tear out this page and mail it to a thinking friend.]

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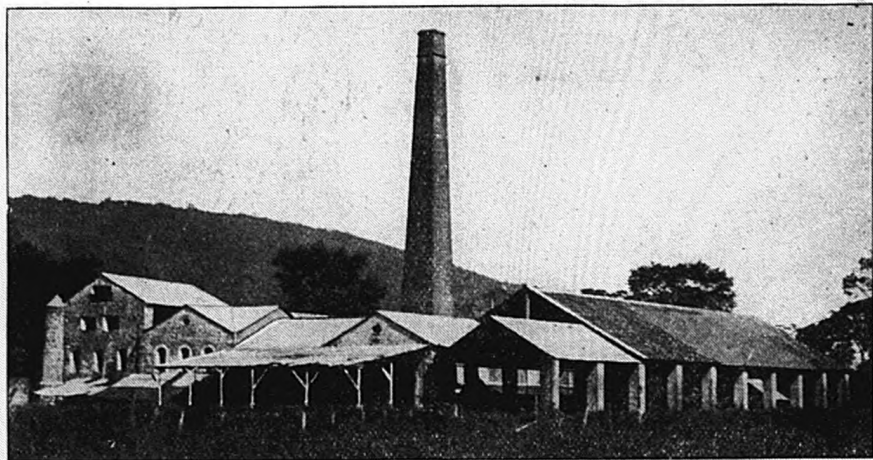
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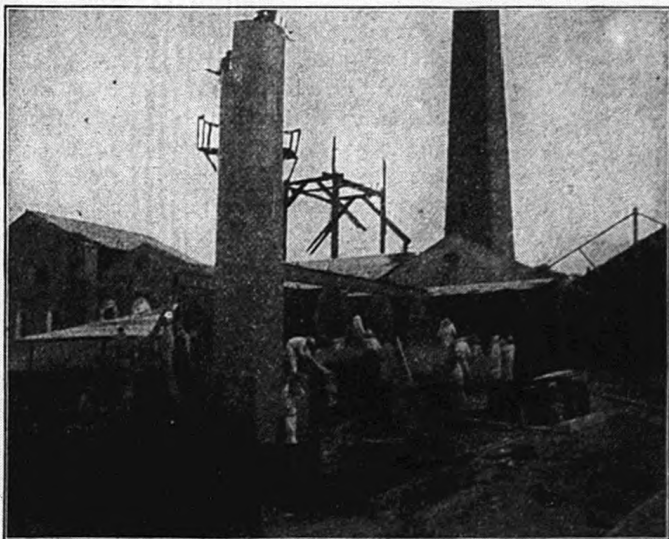
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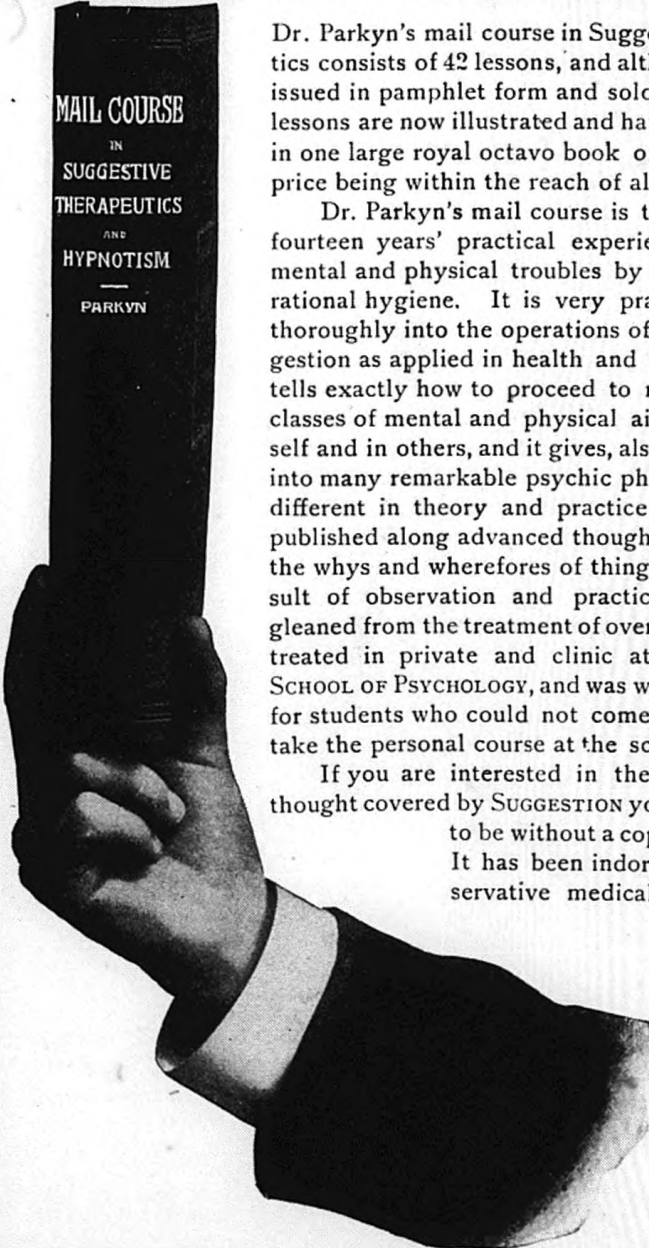
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SUGGESTION

A Magazine of the New Psychology

"Man's whole education is the result of Suggestion"

SUGGESTION PUBLISHING Co., 4020 Drexel Blvd.

VOL. XIV.

CHICAGO, MAY 1, 1905.

No. 5

Thought Takes Form in Action.

By WILLIAM WALKER ATKINSON.

"YES," said the Bowling Fiend, "that South Side chap broke me up completely. Just as I was about to bowl, and saw exactly how I could put the ball in between the 1 and 2 pins, and bring down the whole bunch, that chap spoke up, and, says he: 'Just watch him hit the 4 pin.' That spoiled the whole business for me, for from that moment I was afraid of the 4 pin—couldn't get my mind off of it. I kept on looking where I wanted the ball to go, but my mind was on the 4 pin, and I was so afraid of hitting it that I got rattled, and away went the ball and struck the 4 pin and square, and instead of making a ten strike, I only got a 'split.' That South Sider hoodooed me, sure."

"Well, I don't know," said the Medical Student, "I was riding on the Cottage Grove cable line the other day, and had a seat on the front bench of the grip car. Just about Thirty-fifth street I heard the gripman break into vigorous speech, and, looking ahead, I saw a colored man, on a bicycle, trying to cross the street on the bias, as the girls would say. Just as he was about half-way across, he seemed to get afraid of the car, and, try as he would, he could not keep his wheel from pointing straight at the front of the grip car, and the next moment 'bang!' he went into the car. Ran square into it, just as if he had actually tried to. I am perfectly satisfied that if he had not seen the car, or had not been scared, he could have crossed its path safely, as he had plenty of time, and was away ahead of us when he lost his head. It was the funniest

thing I ever saw—the moment he got scared, the direction of his wheel changed and instead of crossing on the slant, he headed straight toward us with bulging eyes and with skin turned into a sickly gray color. The poor chap escaped injury, but his bike was smashed. Now, what in the world caused that chap to head his machine toward the car?"

"That reminds me of the time when I was learning to ride the wheel," said the Other Fellow. "I was getting along pretty well and could manage to steer half-way straight, although in a somewhat wobbly manner, until I happened to see a telegraph pole. Now, that pole was just a plain, ordinary, everyday affair, but it hypnotized me completely. Try as I would, I could not keep away from that pole. My front wheel seemed to be drawn toward it as a needle toward the magnet, and 'bump!' I went against it. I remounted, and tried it over and over, with the same result. At last, I made up my mind that I would conquer that pole somehow, and proceeded to invent a number of plans to get the better of it. Nothing seemed to work, however. I even mounted the machine with my back toward the pole, but lo! the front wheel described a semi-circle and back to the pole I went. Then I gave it up. Now, was I hypnotized, or what?"

"Oh, pshaw!" said the Boy, "you're making a big fuss over nothing. Every feller knows that you've got to think about a thing if you want to hit it, and if you think about the wrong thing, why, you'll hit the wrong thing. If I fire a stone at a tin can, why, I just look square at the can and think about the can for all I'm worth, and the can's a dead one, sure. If I happen to let my mind wander to the cat what's on the shed over to the left of the can—well, so much the worse for the cat, that's all. To shoot straight, you've got to aim straight; and to aim straight you've got to look straight; and to look straight you've got to think straight. Every kid knows that, or he couldn't even play marbles. If I get my heart set on a beauty marble in the ring, I just want it the worst way, and says I to myself, 'You're my marble.' Then I look at him strong and steady-like and don't think about nothing else in the world but that beauty. Maybe I'm late for school, but I clean forget it. I don't see nothing—nor think nothing—but that there marble what I want. As the piece in my reader says, it's my 'Heart's Desire,' and I don't care whether school keeps or not, just so as I get it. Then I shoot, and the marble's mine. And, at school, when our drawing teacher tells us how to draw a straight

line, she makes two dots, several inches away from each other. Then she makes us put our pencils on the first dot and look steady at the other and move our pencil towards it. The more you keep thinking about the far-off dot, and the less you think about the starting dot or your hand, the straighter you're going to get your line. Wonst I looked straight at the far-off dot with my eyes, but I kept thinking about a red-headed girl on the other side of the room, and what do you think, the line I was drawing slanted away off in her direction, although I had kept my eyes glued on the far-away dot and never even peeped in the kid's direction. That shows, sure, that it's the thinking as well as the looking. See?"

THOUGHT AND AUTO-SUGGESTION.

"Well," said the Psychologist, "we have touched upon a very interesting subject. Each and every example which has been shown us affords an excellent illustration of the tendency of thought to take form, or manifest itself, in action, as the result of suggestion or auto-suggestion. It is also an illustration of Unconscious Cerebration. It is a well-known fact that, if we think intently of a certain object, we are almost certain to incline in the direction of that object, or, if we are on our feet, to even move toward the object. The moment our attention is fully given, and our ordinary watchfulness temporarily relaxed, we find our involuntary mentality urging us, and taking us, toward the object of our interest. I might cite you many instances of this, if time permitted. An interesting experiment along these lines may be tried by the use of a lady's watch and chain, or similar object (a piece of metal attached to a string will answer equally well). Grasp the end of the chain between the thumb and the forefinger, and allow the watch to swing as a pendulum, on the level of your eyes, the hand being, of course, raised much higher. (Or suspend a ring by a thread in a tumbler by the fingers, resting the elbow on the table.) Fix your eyes and attention fully on the watch, and forget that you have such a thing as an arm or hand. Then will the watch swing forward and backward, to and fro. In a few moments you will notice a tremulous motion of the watch, followed by a slight swing in the indicated direction. The motion will then increase, until the watch is swinging at a lively rate. You can then will that the watch change the direction and swing from right to left; then, later on, swing in a circle. If you have concentrated your attention properly upon the watch, you will not be conscious of haying

imparted the motion by means of your arm or hand; in fact, we have seen persons who have insisted that it was the result of Will Power, pure and simple, without the use of their muscles. This phenomenon is caused by what is known as Unconscious Cerebration, which causes the manifestation of Thought, by Involuntary Muscular Motion. It is very simple and easily understood, and fully explains the phenomena mentioned by our several friends this afternoon. There is no mystery, whatsoever, about it."

A FEW QUESTIONS.

"Well, all this is highly interesting," said the Crank, "and we have greatly enjoyed and appreciated the explanation and illustration of our friend, the Psychologist, but I do not agree with him, entirely, when he tells us that it is all so very 'simple and easily understood,' and that there is 'no mystery, whatsoever, about it.' To my mind it is anything else but simple and easily understood, and there still remains considerable mystery, for me at least. Our friend has told us the *How*, but not the *Why* of it all—he has ticketed it with a name, but the naming of a thing is far different from explaining it; very far from throwing a light upon the *Why*-ness of it. This is a very common fault among our scientific men. They dismiss a subject by giving it a name, and think that they have thus fully explained it. To say that a thing is 'merely' Unconscious Cerebration, and then get rid of it, is a very cheap way of disposing of it. Many of us dispose of extremely interesting phenomena and facts, by shrugging our shoulders and saying it is merely Suggestion; and pitying the ignorance of mortals who feel that the matter is still unexplained and unsettled. What is Suggestion, anyway? What is Unconscious Cerebration? What is Involuntary Muscular Action? What is 'a manifestation of Thought,' or 'Thought taking form in Action'? These phrases and terms are all very well, and they help us to express an idea in a few words, but do they really explain the matter? I think not! Our learned friend, the Psychologist, has shown us that, when we forget our arm and hand and concentrate on the watch, we cause the watch to oscillate by the movement of the muscles of our arm and hand, although we are not conscious of the muscular movement, nor do we consciously send forth the mental current which causes the muscles to move. All that we are conscious of is the strong Desire that the watch shall move, and the sub-conscious part of us 'does the rest.' So far as our conscious self is concerned, it is as

if the watch was moving in obedience to our will-force projected through space without traveling along the channel of nerve and muscle. The nerves and muscles do not exist for our conscious self—to all intents and purposes they are illusions, and yet they are the media through which the Sub-conscious manifests the Desire of the Conscious. Is this so very 'simple'? I think not.

"But enough of this for the present," continued the Crank, "it looks to me as if the Boy has turned this phenomenon to better and more practical use than any of us grown-ups. While we are theorizing about it, and relating incidents illustrating the casual use of this force, the child has shown us that he understands its workings and its practical application to the affairs of his little everyday life. It is not the first time that I have gone to the babe for wisdom. The workings of the mind of the child are worthy of the careful and constant study of the sage—that is, so long as the child is kept free from the fears, follies, illusions and delusions of the grown-ups. Although the child has an imagination beyond our comprehension, he is, at the same time, painfully, and even brutally, matter-of-fact. He wants to know the Why of everything, as well as how things are done. He has an abiding faith in the Goodness of things, until we pollute his mind with Fearthoughts and ideas of Evil. He has an abiding belief in Justice and Truth, until he profits by our example and beats us at our own game. He has Confidence and Trust, until we scare it out of him.

WILL AND DESIRE.

"Now, look at the Boy," shouted the Crank. "He knows by intuition or instinct what we find it hard to get by reason. He knows that in order to get things that we want we must first earnestly Desire them; then we must Will that our Desire will be attained; then we must confidently expect the desired result. As he has told us, we must 'want it the worst way,' and not 'care whether school keeps or not,' just so we get the marble; and we must say confidently, as he did, 'You're my marble;' then we must 'look at him strong and steady-like;' and then act, and lo! the 'beauty' glass in marble is ours. If we would only put into our daily tasks the interest and attention that the boy puts into his game, we would see quite a difference in things. Of course it's true that the boy finds his 'beauty' marble to be far less attractive in his hand than it appeared when in the ring, but what of that—so do we. The thing is this: While you are in the Great Game, take a boy's in-

imparted the motion by means of your arm or hand; in fact, we have seen persons who have insisted that it was the result of Will Power, pure and simple, without the use of their muscles. This phenomenon is caused by what is known as Unconscious Cerebration, which causes the manifestation of Thought, by Involuntary Muscular Motion. It is very simple and easily understood, and fully explains the phenomena mentioned by our several friends this afternoon. There is no mystery, whatsoever, about it."

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terest in it; play with a zest; play your level best and get the marble. Of course, if you are wise, you will know (and so does the boy) that it's all a childish game, and that the joy is in the playing rather than in the possession of the spoils, but that needn't spoil the game. The boy knows enough to enjoy the playing for a few marbles that he could buy for a penny a fistful at the corner store. But what of that—he finds a joy in Living, Acting, Doing; in Expressing his Life; in living it out; in Growing and Outgrowing; in the acquiring of experiences. And is it not true that these things (together with Love) yield about all that we may expect to gain from living? And he has sense enough to know the truth of this, instinctively, while we poor grown-ups vainly imagine that our pleasure will come only in the possession of the trophies of the game—the glass marbles of life—and look upon the playing of the game as drudgery and work imposed upon us as a punishment of the sins of our forefathers. The boy lives in the Now and enjoys every moment of his existence—his winnings, his losings, his victories, his defeats, while we, his elders and superiors in wisdom, groan at the heat of the day and the rigor of the game, and are only reconciled to our task by the thought of how we will enjoy the possession of the marbles—when we get them at the end of the game. The boy sucks his orange and extracts every particle of its sweet contents, while we throw away the juicy meat and aim only to secure the pips. Oh, yes! the boy not only knows how to 'get there,' but he has also a sane philosophy of Life. Many of us grown-ups are now re-learning that which we lost with our youth.

"And then," concluded the Crank, "you will notice that the bowler, the bicyclists and the others, got what they didn't want, because they were afraid of it, and allowed it to distract their thoughts from the object of their Desire. To Fear a thing is akin to Desiring it—in either case you are attracted toward it, or it to you. It's a rule that works both ways. You must think about the Thing you Want—not about the Thing you Don't Want, for the thoughts you are thinking are the ones that are going to 'take form in action,' as our good Psychologist would say. As the Boy said: 'You've got to think about a thing if you want to hit it, and if you think about the wrong thing, why, you're going to hit the wrong thing.' Watch your Ideal, not your Bugbear. Concentrate on your Ideal—fix your thought and gaze upon it, like the boy upon his marble—and don't allow Fearthoughts to sidetrack you. Select the thing you want to be, and then grow steadily into it.

Pick out the thing you want, and then go straight and steadily to it. Replace your old song of 'I Fear' with the New Thought anthem, 'I Can, and Will.' Then you will experience an illustration of our good Psychologist's theory of 'Thought taking form in Action.'"

"Humph," grunted the Psychologist, "that is the way with these transcendentalists. They are always making mysteries, and building up fancy theories about simple things that are readily explained by those of us who understand the first principles of the Science of the Mind."

"What is Mind?" queried the Boy, innocently. "Children should be seen and not heard," retorted the Psychologist, rather testily. "Run away and play marbles, while your elders discuss matters of importance."

And the Boy departed, and with him the Crank. For they were Brothers.

(Reprinted by request from a previous issue of this magazine.)

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel or nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till.

—*Ralph Waldo Emerson.*

* * *

Have faith, then; and let us realize our equality as citizens, our fraternity as men, our liberty in intellectual power. Let us love not only those who love us, but those who love us not. Let us learn to wish to benefit all men. Then everything will be changed; truth will reveal itself; the beautiful will arise; the supreme law will be fulfilled, and the world shall enter upon a perpetual fete day. I say, therefore, have faith.

—*Victor Hugo.*

* * *

Be brave, O heart, and fear not earthly shame,
Cringe not to men, but make thyself a name.
Take up thy cross, and walk erect through life,
Fight for the truth, however fierce the strife.
Yield to no folly, crush thy tempting sin,
And heed no murmur of complaint within."

Let It Go.

By ROBERT S. DENHAM, Toledo, Ohio.

Written for SUGGESTION.

HAS a neighbor done you wrong?
Let it go.
Let his weakness make you strong.
Help to cheer the world with song.
Hatred never rights a wrong.
Let it go.

Have you missed your heart's desire?
Let it go.
Don't lose courage, still aspire;
Gold, you know, is tried by fire;
Moaning ne'er will lift you higher.
Let it go.

Do you differ with a friend?
Let it go.
Argue not, lest friendships end;
Better far good-will to lend,
Time the trouble soon will mend.
Let it go.

In your past is there a stain?
Let it go.
If its memory gives you pain,
Drive it out—'twill be your gain,
Cheerful thoughts will banish pain.
Let it go.

Does your body hold an ill?
Let it go.
Waste no time with drug or pill:
There's a way that's better still,
Seek the woodland and the rill.
Let it go.

Suggestions Regarding Psychic Phenomena.

By ISAAC K. FUNK, LL.D., New York City.

AS the anti-psychic storm has now subsided, though the sea here and there still runs high, will not the press permit me a few suggestions as to the methods of investigation which, in my judgment, will prove helpful in separating the true from the false phenomena and in determining the laws that govern them, and as to how the press and the public may render essential service in helping to right conclusions? My meaning will be more easily understood through several concrete illustrations:

First Class of Phenomena: A few weeks ago in Chicago Dr. Carl A. Wickland, an intelligent and respectable physician of that city, residing at 616 N. Wells street, gave me a number of personal experiences which have convinced him that obsession by evil discarnate intelligences is the cause of a large per cent. of insanity—over one-half, he thinks. Through his wife, who is a non-professional "sensitive" or "medium," he has made hundreds of investigations, and has applied many ingenious tests to prove the identity of these so-called foreign intelligences. He claims to have cured many cases of insanity by working along this theory—some who were pronounced hopelessly insane. We may laugh at this, but is there solid ground for an a priori dogmatic conclusion that hypnotism may not be a fact between a spirit out of the flesh and one in the flesh as it is a fact between two persons in the flesh? A few years ago we nearly all ridiculed hypnotism as wholly charlatanism or illusion. Obsession was common enough in Christ's time. Many an insane one Christ and His disciples cured by "casting out devils." There are other practitioners throughout the world who believe and practice as does Dr. Wickland. Will not the press gather carefully facts bearing on this class of cases and publish them, giving names and addresses and verified details, especially the facts that would seem to establish the identity of the so-called obsessing spirit? Is it not worth while? Let us remember, a single scientifically demonstrated fact of the existence of even an evil discarnate spirit will do more to prove the continuance of life after death than all the sermons on immortality that have been preached in the

last ten years. That single demonstration would be the death knell of materialism.

Second Class of Phenomena: By an arrangement with Dr. M. A. Veeder, of Lyons, N. Y., a medical scientist of wide repute, I in Brooklyn drew the figure of a fish and then pointed to the zenith. Sensitives whom Dr. Vreeder had at his office told him at that moment that I drew a fish and pointed to the zenith. No one but myself, 400 miles distant, could have known either fact by any scientifically recognized method of communication. This seems to point to long distance telepathy. Similar facts are occurring in many places. Will not the press be hospitable to them and closely verify and report them minutely? Nature in this way may be whispering to our dull senses of forces and laws, more subtle and vastly more important than those that gave us wireless telegraphy.

Third Class of Phenomena: G. L. Seabury, 1414 Atlantic Avenue, Brooklyn, whose respectability and truthfulness can be easily tested, has given me the facts to the least detail of a test experiment he made through Mrs. Pepper. She answered for him an important personal question in a letter which he kept in his pocket throughout the whole sitting. The evidential value of such a test depends upon the honesty of the sitter, his secrecy as to his intention, and his avoidance of giving any information to the medium during the sitting. A large per cent. of sitters are "easy victims, giving themselves away" in their much talk. I have cross-examined Mr. Seabury, and think this case typical of a large number of cases worth careful investigation. On pages 217-235 of "Widow's Mite" many experiments of this class are given which I made through Mrs. Pepper ("Mrs. A.") and through Margaret Gaule ("Miss B.") under test conditions at private sittings. These cases indicate at least near-by mind-reading of a high order. But what is the explanation of them if they are taken in connection with the case vouched for by Professor Hyslop of a message sent in English from Boston through Mrs. Piper, and received almost simultaneously by another medium in England in Greek, neither medium understanding Greek? If the press and public will give a sufficient number of verified facts of this class, the scientists quite likely will in due time solve for us also this puzzling riddle.

Fourth Class of Phenomena: A short time since I gave to the press the case of a man finding his father who had left home in London 29 years before, and had never thereafter been heard of by the family. Since then I have got all the facts, examined all the

letters between father, son and executors, cross-examined the man and have found him well-to-do and deemed by friends and neighbors to be of unimpeachable veracity. The case, from every point that I have approached it, seems criticism proof. No recognized theory of telepathy explains it. What is the explanation? Coincidence? Yes, as says one, if we may suppose that an explosion of a type foundry would somewhere in the universe and some time in eterniety produce the "Iliad."

Genuine cases of the above and other classes, wherever occurring, should be searched for by the press more than if they were lumps of gold and should be verified if possible to the minutest incident, and given, not jocosely, but seriously, to the world. My time is so occupied that I can give but a few minutes now and then to this work—a few minutes of my recreation hours. Why will not the press soberly take up this matter? Rightly handled there is sensation in it worthy of the most royal purple journalism. Believe me, there is more than fraud and coincidence in these experiences. Gladstone was right, when in his membership letter to the Society for Psychical Research, he said that this work of investigation "is the most important work which is being done in the world—by far the most important."

No hypothesis of explanation is as yet given that matches all around; no theory has as yet passed beyond the speculative stage.

Permit me an additional point or two:

In these investigations, it is not wise to assume that a "sensitive" you deem worth testing is dishonest. If you do, the chances are you will get nothing. Be wise as serpents, but harmless as doves. Remember, Christ could do no wonders in His own country because of "their unbelief." Learn what that means, you who "know it all" and are so "cock sure." A prestidigitator is good at detecting tricks, but may not be worth his salt in the investigation of genuine psychic phenomena. Psychic things are psychically discerned as musical things are musically discerned. A Darwin whose faculty for music is atrophied, is no judge as to whether it is a Paderewski at the piano in the other room; the judgment of a child musically developed is far better. All things carry their own proof to a faculty up to the level of the faculties' development. Also, predisposition is a sword that cuts both ways; deception invites deception; like draws like. These things are true, whether the psychic phenomena which are being investigated are from the subjective mind of the medium or from foreign intelli-

gence. "Words, words, and nothing more," is all this to nine out of ten of even cultured readers; but if they will study it out they will find these words the hardest kind of sense.

Do not be afraid that the universal order of things will be upset if some new truth is discovered—natural truth, not supernatural; there is nothing supernatural but God, and He most probably is infinitely natural. Never forget God has made the universe fire-proof, and has thought it altogether safe to trust us with the match-box to experiment with.

And will not the press permit me to suggest that the instruction be reversed that seems in some newspaper offices to be given to reporters: "Young men, first be interesting; second, be interesting; third, fourth and fifth, be interesting; and then incidentally, if convenient, be truthful."

New York, March 27.

A New Creed.

- I** BELIEVE in cleanliness of body, mind and soul.
- I believe in kindness to man, woman, child and animals.
- I believe in truth because it makes me free.
- I believe in the charity that begins at home but does not end there.
- I believe in mercy as I hope for mercy.
- I believe in moral courage because I am more than a brute.
- I believe in righteousness because it is the shortest and best line between two eternities.
- I believe in patience because it is the swiftest way to secure results.
- I believe in that kind of industry that takes an occasional vacation.
- I believe in honesty, not for policy's sake, but for principle's sake.
- I believe in hospitality because it puts a roof over every man's head.
- I believe in obedience because it is the only way to learn how to command.
- I believe in self-control because I want to influence others.
- I believe in suffering because it chastens and purifies.—Omaha News.

The Origin of Mind.

BY H. W. McCUNE, LOS ANGELES, CAL.

Written for SUGGESTION.

THE physicist recognizes only two things in nature—matter and force; and he is strenuously striving to find in these two things the base of mental and psychic, as well as of all physical, phenomena. In this eager endeavor he has almost eliminated the element of matter from his dual scheme, and thus unwittingly given plausibility to the contention of the Christian Scientist, that "matter is nothing." If, now, he succeeds in identifying mind as one of the manifold forms of his other postulate force, Mrs. Eddy's "Science" will be scientifically confirmed, and the schools must yield the palm to "divine revelation."

In the October number of SUGGESTION is an article by Prof. Edgar L. Larkin, copied from the Chicago "American," from which I extract the following on the subject of

RADIATION.

"In radiation the world is continually being startled with the discovery of new waves of many varying lengths that issue from almost every object. In fact, it is now thought that energy waves emanate from every phase of matter. The difficulty so far has been to make apparatus delicate enough to detect them and measure their lengths. Waves that are set up by the human body and brain are easily detected at present. The wave question is now immense. * * * * The lengths of the waves of electric disturbance, ordinarily used in wireless transmission, range from 460 to 3,600 feet. The length of sound waves commonly employed in music vary from two-fifths of an inch to thirty feet. The shortest wave of light that can be seen by the human eye runs 64,000 to the inch and 33,000 for the longest.

"Radium, Röntgen and Blondlot waves are still shorter than the shortest waves called light. The Blondlot are the N-rays, which have been found streaming forth from the human body."

The nerves of the human body are strings which respond to many varying kinds of vibration, which is only another word for radiation. The nerves of the eyes respond to certain waves of that universal element known as the ether-light waves; the nerves of the ears to waves of the atmosphere which environs the earth-sound-waves; the nerves of touch, taste and smell, each to vibrations of a different order, radiated by or active in varying forms of matter. The vibrations that act on the nerves of one sense do not consciously affect the nerves of any other of the five senses. Etheric waves which impinge on the nerves of the eye, do not affect the nerves of the ear, and those to which the auditory nerves respond do not affect the nerves of sight; and so on throughout the whole category of a

material radiations and sense perceptions—the nature of the “stuff” is determined by the character of its radiations and the sense through which those radiations are perceived.

It must be evident that the vibrations of thought are not to be classed with any of those forms of energy which reach the consciousness through the media of known sensory nerves, which are in, of, or proceed from, known forms of matter, and that, if the physicist ever finds in his dual scheme of nature any explanation of mental phenomena, he must identify it with the radiations of some form of matter wholly different in character from any of those which affect the five senses—something different from ether, air, polished steel or putty, eau de cologne, or peaches and cream.

The first of my suggestions is, then, that mental energy resides and operates in a form of matter that the physicist knows not of.

The next is that that undiscovered form of matter is universal, and interpenetrates the ether as the ether does the air and all other forms of matter known to physical sense.

Next that matter as we know it is perceptibly influenced by mind only when it is blended in organic union with that undiscovered element, in which reposes the secrets of life and consciousness.

Emerson.

He came and touched a string on the Human Harp so long unused that ere its notes awakened sleeping souls the Harper had departed on his way. Even now many there be who must tiptoe and hold back the breath that they may even catch faint echoes from the smitten chord that shall forevermore vibrate in unison with the music of the spheres.—*Dr. George W. Carey.*

* * *

Build on resolve and not upon regret,

The structure of thy future. Do not grope

Among the shadows of old sins, but let

Thine own soul's light shine on the path of hope

And dissipate the darkness. Waste no tears

Upon the blotted record of lost years,

But turn the leaf and smile, oh, smile to see

The fair white pages that remain to thee.

—*Ella Wheeler Wilcox.*

The Psychology of Optimism.

BY HENRY FRANK.

Written for SUGGESTION.

WHY SHOULD we cultivate the spirit of happiness and cheer rather than that of pessimism and gloom? Why should we shut our eyes to the obstacles in our paths and seek to imagine straight ways where there are crooked, and flowery meads, where but stubble and coarse weeds prevail? Why should we laugh when Fate says "Cry"; why buckle on the armor of courage and defiance when defeat mocks us and the scourge of misfortune darkens our days?

Is it honest and fair to ourselves to say the sun shines when black gloom mantles the heavens, to insist that the winds are favoring and the sun is friendly when the storm has set its teeth and the monster howls upon the deep?

Is it ever right to believe the facts, in our minds, and imagine the world different than it is, and fate kindly even though untoward? May we employ a lie to clip the bands from the feet of Truth and give it wings to fly?

* * *

I put the questions bluntly, so that the worst phase of the problem may be presented, and all its ethical impropriety become at once apparent to the critical reader. Now, in my judgment, not only are such attitudes of the mind as above indicated wholly justifiable, in spite of their seeming ethical impropriety, but they are obligatory on the individual who is bent on self-improvement and the highest development of his latent forces.

To begin with, it is only the hopeful mind that achieves, the courageous heart that overcomes. A Pessimist is never a victor; an Optimist seldom fails. Why is it?

You may review the entire field of human progress, you may scour the ranges of commercial, industrial, artistic, inventive and financial genius, and you will invariably find that it is the man who has faith in himself, who dares to trust his own judgment and intuition, that rises to the top, while the man who is scared at his own shadow, who shudders when he sees his face in the mirror, invariably sinks to the bottom and drops out of sight.

You will find, moreover, in the battle of life that the only successful generals and unconquerable warriors are those who refuse to admit that the enemy is redoubtable, who shut their eyes to obstacles

and impossibilities, who laugh at fate and snap their fingers at Nemesis, and who entertain an immeasurable commiseration for those who fail because they fear, and refuse to trust their imagination rather than their eyes!

Now, I ask, Why is this so? There must be a fundamental law underlying this indisputable experience of human kind, and it remains for the students of Modern Thought to discern it.

To me, the law is simple and easily discovered. It is the Psychological Law of Optimism and may be stated thus:

Thought is a Psychic Force that acts as a Motor on the Nervous Organism. The Inertia of the nervous action is commensurate with the Momentum of the Psychic Energy. All nervous activity, therefore, is characterized by the Attitude of Mind we entertain. The Permanent Characterization of the Nervous Activity will be determined by the nature of the permanent or most prevalent Attitude of Mind.

Translated into every-day language this law simply means that as we think, we become, and as we act one moment we are disposed to act the next.

The law of habit is merely an outward expression of nature's disposition to seek the line of least resistance. The mental force, that is our thoughts and emotions that play upon the nerves cut, as it were, channels through them, making a path for the reception of similar thoughts and emotions when re-occurring. The more we think the same thoughts and feel the same emotions, the deeper is the channel cut, and the easier the path through which the psychic forces flow.

What, then, we call habits, predilections, dispositions, character, are nothing more than comparative channels cut more or less deeply through the nervous organism. If our early environment has been such as to court the dark sphinx of gloom and despondency, and nothing occurs in our lives that diverts our attention from it, we become pessimists, fault-finders, growlers, despondents, degenerates, neuropathic perverts and suicides. If unchecked, this state of mind leads not only to personal suffering and physical wretchedness, but to the misery of others, to injustice, tyranny, vice and crime.

The reason that this way is choked with stupefying and pernicious growths, is because it has not been cultivated with better thoughts, with higher motives, with nobler emotions. There is but one way to unweed and develop it, and that is by sowing the seed of other and sublimer thoughts, of sweeter and more exalting sentiments. Then only will the old pernicious overgrowths disappear and

the unhappy fields begin to smile with gracious sunshine and blooming plants.

If, therefore, we determine to cultivate the mental habit of discerning the beauty and cheer, the grace and glory of the world, rather than the woe and gloom, the viciousness and misery of existence, we are not necessarily covering our eyes to the facts, for we are actually altering the conditions by determining to see them only as we wish to.

There are those to whom all good and kind people are beautiful, even though their faces should be homely enough to jar Jupiter on his throne.

Why? Is it because they are really beautiful, because in point of rigid fact their features are chiseled like Apollo's, or that others see aught in them to be ravished with; No; not at all. They are beautiful to their admirers merely because they, loving them so, see in them only the invisible beauty of the soul, which so ravishes them that they think they behold it in the crude and plebeian countenance. In short, they see what they determine to see, and nothing else.

This same law prevails in every avenue and activity of life. We not only make our thoughts, if we resolve to, but we make the thoughts themselves become what we imagine they are. The world is shaped for us by the wand we wave.

Hence, why should we indulge sentiments of gloom, intimations of pessimism, foreshadowings of woe? Why should we make the world miserable when we can, at our willing, make it so beautiful and attractive? Why should we meet a foe in all the world when we can make all our friends? Why should we whisper failure when we can determine our own success?

* * *

We know the law, we can mold the universe, as it were, to our wishes. It is literally true, that if we have sunlight in the soul the whole world will be full of light to us. If we have joy and hope in our hearts every grass-blade at our feet and every passing breeze laughs with us and cheers us on to our desires.

Law governs the sun, the planets, and the stars. Law covers the earth with beauty, and fills it with bounty. Law directs the light, and moves the wings of the atmosphere; binds the forces of the universe in harmony and order, awakens the melody of creation, quickens every sensation of delight, molds every form of life

—*Tappan.*

Do It Now.

By LUTHER MOORE, De Leon, Texas.

For SUGGESTION.

WASTE no time today, beginner,
Do it now.
If you hope to be the winner
Do it now.

There is something you should do,
There are others watching, too—
Lest the hope be lost to you—
Do it now.

There's a call for willing muscle,
Do it now.
And to win you'll have to hustle,
Do it now.
The reward is great and growing
For the man that makes the showing;
Where, then, are your chances going?
Do it now.

Enlightened soul, no longer dally,
Do it now.
This today your powers rally,
Do it now.
There is more to do than wonder;
Hear your own soul's voice thunder,
Hesitation is but blunder—
DO IT NOW.

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our way all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. Amen.—Robert Louis Stevenson.

Does Thought Attract Success?

By CALVIN E. KEACH, Troy, N. Y.

Written for SUGGESTION.

I SAY, YES. I have tried it successfully. First I examined myself to find my own lack of power, then firmly resolved to change my every thought, act, motive and efforts to accomplish a new task desired.

I started new business more congenial to my tastes, and placed my own thoughts WHOLLY on the one purpose of my success. I cultivated strict adherence to truth, honest dealing, courage of convictions, evenness of temper, patience and perseverance; never doubting final victory, following always my inner consciousness created by thought, and fully impressed these things on those I desired to attract and bring to my way of thinking; then pressed them firmly, but kindly, into action. This became a business force that attracted people and brought me success.

In short, I first convinced myself, by concentrated thought, of my fitness for a given calling. I held strictly to this thought and made it my "polar star," never entertaining a doubt as to the result.

I never arouse antagonism in others, keep sweet, self-poised, act the part of master of my calling, always positive in assertion of statements, disprove negatives of others, and victory has come to me.

Dynamics of Thought.

By HENRY WOOD.

WE grow into the likeness of our thought images if definitely and firmly held. They mold us inwardly and outwardly. We may learn to control our thought forces instead of taking all the mental refuse and driftwood which comes floating along. Its power for harm has hardly dawned upon us. The crime, evil and degeneration, physical as well as mental, now so much in evidence, is largely the result of sensational suggestion. It is thrust before the eye and stamps itself upon plastic and immature consciousness, and such seed brings a harvest not only of crime, but of general disorder. But this same law of thought

habit, when turned upward, is equally potent for moral and bodily harmony and well-being. One's real world is composed not of the things which surround him, but of his thought of them; "The Kingdom of Heaven is within you." If anger, envy, fear, grief, sin and pessimism will stamp their destructive qualities upon the physical organism—as universally admitted—no less will love, joy, goodwill, harmony and divine reliance tend toward outward manifestation. Health is divinely normal. The biblical promises provide for the relief of all kinds of disorder.

A startling scientific confirmation of mental causation as primary, has recently attracted much attention. In the Yale University Gymnasium, under direction of Dr. W. G. Anderson, there is a very delicate machine called the "muscle-bed." When adjusted, a subject lying upon it may remain motionless so long as utter indifference and passivity of mind continues. But a serious problem causes a rush of blood to the head which tips the bed in that direction. The mere imagination of an active exercise of the lower limbs causes the opposite inclination. The utter responsiveness of the body is proved by numerous experiments. If such scientific accuracy shows that a little temporary thing can send a rush of warm nourishing blood to a definite organ or extremity, what should not be the logical possibilities of cultivated, systematic and concentrative thought power? Science and religion are really but differing sides of the great unit of Truth.—Christian Work and Evangelist.

I think I could turn and live with animals.

They are so placid and self-contained.

I stand and look at them long and long.

They do not sweat and whine about their condition.

They do not lie awake in the dark and weep for their sins.

They do not make me sick discussing their duty to God.

Not one is dissatisfied, not one is demented with the mania for owning things.

Not one kneels to another, nor to his kind that lived thousands of years ago.

—Walt Whitman.

* * *

It's the songs ye sing and the smiles ye wear,

That's a-makin' the sun shine everywhere.

—James Whitcomb Riley.

Concentration of Mind.

"So far as heredity is concerned I had nothing to be especially thankful for, since while still a mere lad my father's friend advised him to direct my studies toward the ministry, as he explained 'Your son will be hardly fit for any more strenuous occupation.' Later our family physician in Königsberg, near the Russian frontier, told my father that if he would not take me to Italy for the winter I would never survive it, such a weakling I was as a child. Well, I went to Italy, and there my eyes were opened. The Greek and Roman statues I saw there inspired me to lift from myself the stigma of weakness, for I felt somehow that even in our time the weak man is despised. I went at the labor of revitalization with energy and persistence. You perceive I have somewhat succeeded, and let me tell you I am still at it. I maintain that it is possible for a man to emulate my example, even as I emulated that of the Greeks and Romans of old.

"It is the mind—all a matter of the mind. The muscles really have a secondary place. If you lift a pair of dumb-bells a hundred times a day with your fixed attention on some object away over in Cambridge, it will do you very little good. If, however, you concentrate your mind upon a single muscle or set of muscles for three minutes each day, and say, 'Do thus and so,' and they respond, there will be immediate development. The more you waste the more you make. A man with strong concentration of mind will develop quicker in the quality of his muscles than he who cannot concentrate his mind upon the matter. The whole secret of my system lies in the knowledge of human anatomy—in knowing just where one is weak, and going straight to work bringing that part up to the standard of one's best feature—for there is a best feature in every man, as there is also a worst. The secret is to 'know thyself,' as Pope says, and, knowing one's weakness, to concentrate the mind and energies upon that weakness with a view to correcting it."—Leslie's Weekly.

" 'Tis easy enough to be pleasant,
When life goes by with a song;
But the man worth while,
Is the man who can smile,
When everything goes 'dead wrong'."

SUGGESTION

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* * *

IT IS THE aim of the editor to find a basis of fact on which to ground all theories regarding metaphysical and psychical processes, and to account for all occult phenomena on purely scientific lines.

* * *

SUGGESTION teaches that health is within the reach of all; that there is but one disease with a thousand symptoms; that right thinking and right living will always produce harmony in the bodily functions, the result being health; and that drugs are not necessary, and that nature cures.

* * *

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EDITORIAL



Use Your Brain.

THERE is no intellectual progress without discrimination; and discrimination means thought—mental activity—real hard thinking. It requires an effort to think, just as it requires an effort to climb a hill. Most people do not care to make even a mental effort; so they do not think; so there is no discrimination—no mental progress.

The better the brain, the better the thoughts. A fine piano will produce better music than a poor one; and a fine brain will manifest better thoughts than a poor brain.

The physical character of the brain depends upon the kind of food we eat, and the way we eat it, for the brain is nourished by the blood. One-fourth of the blood is required by the brain. Having provided proper materials for the brain, then proceed to use it.

Put the brain to work; let it evolve thought. Nobody knows where thoughts come from, but we know they are registered in the brain; and we know that by use the brain can be built up, and the quality of the thoughts and ideas can be improved.

The ordinary individual leading a mechanical hum-drum existence never thinks in the true sense of the word. He eats and sleeps and lives on the vegetable plane, but no intellectual processes ever disturb his brain. He is simply a vegetable that can talk and walk—nothing more.

Notice.

Dr. Parkyn may be seen for consultation or treatment every morning from 10 to 12 at 4020 Drexel boulevard, Chicago. Telephone Douglas 687.

Healing by Suggestion.

BISHOP SAMUEL FALLOWS preached recently in St. Paul's Reformed Episcopal Church in Chicago, and in the course of his sermon stated that the miracles of the New Testament were performed through the operations of the law of suggestion. It is gratifying to know that the clergy are recognizing that the law of suggestion is efficacious in healing, and it is to be hoped that ministers will study the principles of healing and instruct their congregations in the use of this law.

Incidentally, if the minister would say something about the uselessness of drugs in general, they would confer a benefit on their congregations.

Undoubtedly, all cures are made by the operations of the law of suggestion, and there is no reason to believe that the wonders of the New Testament had any other basis.

If we had a literal and accurate account by an eye witness of just what had happened when the New Testament miracles were performed, we would probably find that nothing was done in those days that can not be done today. It should be remembered that none of the accounts of the gospels were written by eye witnesses; the gospels were written long after the events narrated took place, and they are only hearsay accounts. Suppose the history of the War of the Revolution had not been written until a hundred years had passed; and suppose the historian was limited only to tradition and oral evidence; suppose he had not a map or a scrap of writing or printing referring to the war; what kind of a history would he produce? Would it be accurate in detail? Might not the general narrative and the salient points be properly presented and yet many inconsistencies, inaccuracies and exaggerations creep into the account? In reporting the farewell speech of General Washington, do you think the historian would give the exact words used? In describing the battle of Yorktown, might not the sequence of time of some of the events become mixed? Might not the position of some of the troops become transposed?

In studying ancient histories, it should be remembered that oral tradition took the place of newspapers and encyclopædias, and the discerning student will make due allowances for the state of enlightenment which existed in those remote days.

The sermon by Bishop Fallows was from the theme, 'Greater

Work Now Done Than Was Done by Christ," and a daily paper gives the following synopsis of the discourse:

"The divine Saviour and Healer of the bodies and souls of men unhesitatingly declared that he who believed on Him should do the works that He himself did, and greater works should he do after the translation of Christ to heaven. There is no limitation to the declaration. Faith in Christ should bring about the wonderful results in every age and in every land.

"Christ Jesus is the manifested God. All power is given unto Him in heaven and in earth. Because of this power He commanded His followers to go teach, preach, heal. He announced the fundamental law, faith—a law as universal as that of gravitation.

"With all the energies of healing concentrated in Himself, He sent His chosen band of followers to illustrate and emphasize God's universal law of recovery.

"These followers healed the sick, cleansed the lepers and raised the dead, as Jesus did. They did greater work than He did. Christ healed with the hem of His garment. St. Peter healed with his shadow and St. Paul healed with the handkerchiefs which he had touched.

"We are now witnessing by the divine law of suggestion, the law which Christ ordained and constantly operates, the recovery of thousands to bodily and spiritual health."

Cause of Disease Within.

All advanced thinkers are teaching that disease is not something to be "caught" as a dog catches a rabbit, but that disease is a result of wrong living. A diseased body is like a broken wagon; there has been ill-use, or carelessness or worse.

An axle cracks; the wagon is "diseased." When we have pain in the joints, we are warned by nature that we are violating law. Disease is not a "something."

It is gratifying to find a real medical journal advocating these views. The following is an editorial from *The Medical Summary*:

What Is a Cold?

When our bodies are in a disordered condition changes of temperature cause us to have what we call colds. This means that the body is so clogged with waste material, that is, material it cannot use, that its action is enfeebled: action is warmth, and when the action is feeble we cannot endure cold; the stillest stream of water freezes the quickest. If we enfeeble the action of our bodies by choking all its avenues with more food than it can use, or the kind of food it cannot use, or if we enfeeble the body by putting into it inflaming substances like spices, meat and liquid stimulants, or if we make it weak by over-action, exhausting it, as we do in excessive work or play, we shall take cold easily, and suffer more or less severely as the abuse is small or great. Disease cannot enter our bodies except there is something of kin there it has an affinity for. A perfectly healthy body will never catch any disease, for it is a non-conductor of disease; it is a conductor of health only. All over this earth it is the same; the law of magnetism prevails in every created thing; magnetic attraction determines the quality of everything that comes to another.

Let us live so that we shall catch health instead of disease; let us make ourselves good conductors of life; if we are now diseased, let us make ourselves good conductors as quickly as possible. If we are so weak and enslaved

that we cannot make the effort alone, we can get help from the strong magnetic currents of some other who understands the law of magnetic attraction, and such a one will not only strengthen the magnetic currents of the feeble one, but teach them how to help themselves and be their own conductor.—*Medical Summary.*

Thoughts That Kill.

The St. Louis Star of February 28, 1905, contains the following:

"Mrs. Marie Hoffman, of 908 South Tenth street, died Monday evening, an hour after she had been bitten by a tiny, yellow cur, which jumped at her and fastened its fangs into one of her arms. Fright, occasioned by the experience, is supposed to have caused Mrs. Hoffman's death, as the poisons could not have developed to a degree sufficient to cause death in such a short period."

The death of the woman was caused by a thought. She thought she was bitten by a mad dog. She had been told that the bite of a mad dog means death, and so she died. Many people die because they believe they are to die. The power of thought is unlimited; thought is often a matter of life or death; many sick persons recover through sheer power of mind after the doctor has solemnly read the death warrant. Many others are killed by doctors who pronounce them incurable. Suggestion has a most potent influence in the affairs of life, but its effects are especially noticeable in matters relating to health and disease. We are sick if we expect to be; we are well if we have faith.

As a man thinketh in his heart, so is he, says the ancient writer. No deeper truth was ever written. Remember, then, that whatever you undertake or desire, your thoughts must be right. Thousands are predestined to failure, for they carry the idea of failure in their hearts. I think one reason the Russians were so badly beaten by the Japs is because they expected to be and they always made preparations for retreat. Cortez burned his ships. Every one should do the same.

If you wish to succeed, burn the bridges behind you.—E. E. C.

Who Pays for the Stamps?

When you write to the editor of any publication to satisfy your curiosity or for some special information, don't you think you ought at least to enclose a stamped and addressed envelope?

Every editor is busy about 28 hours a day. He has many pressing calls on his time; he must do dozens of things; he has no time for day dreams or gossip. Yet many persons write to editors and ask a lot of questions for their own pleasure, profit or information. Suppose you go into a lawyer's office and try a few questions. Do you know what he will do? If you don't you can find out without cost.

Editors try to be accommodating and decent; they are more or less human, besides being geniuses, and have been known to accommodate strangers. But send a stamped envelope. You may know your name, but when it is scrawled at the bottom of a letter and no translation attached, the editor may not recognize it or he may make a wrong guess. But you are one of his subscribers. Well, there may be thousands of others; you are not the only one, and the editor cannot run over a list of thousands of names to try to find the translation that applies to your hieroglyphics.

Then why should he spend money for stationery, typewriter's hire and stamps in answering a letter about some fraud down in Kalamazoo? Editors are of course public property and have no rights that the individual must observe, but have mercy and pity. The worm might turn. If all the worms should decide to turn at once, would you be answerable for the consequences? Temper your questions with reason and at least decorate your epistle with a stamp for return postage. After these few remarks he opened up a new pot of paste and began to carve out an editorial that should linger in the mind of the oldest subscriber for fully a week.

* * *

A little alcohol rubbed over a sealed envelope renders it transparent, and writing on an enclosed card can be easily deciphered.

Thousands ignorant of this fact are daily fooled by unscrupulous "mediums." The average "medium" knows a hundred more tricks which enable him to hoodwink the unwary. Some investigators have spent many years learning the tricks of bogus mediums and yet new methods of deception are being unearthed every day. It is a poor plan to believe things simply because they please us or because we would like to believe them. There is no excuse for self-deception.

Difficulties exist to be surmounted. A strenuous soul hates cheap successes.

—Emerson.

Mind Exercise.

AN English authority states that thinking is an aid to longevity. He uses the following words:

"I have studied," said Dr. Hollander, "these agricultural types and the cause of their mental decay is the want of blood circulation in the brain. The man who does little thinking starves the nerve fibers which connect the brain with the organs and gives no chance to the blood to circulate through the brain.

"The men liable to live longest are those who take an immense amount of mental exercise and who have no business worries."

In these columns the idea has been advanced many times that it was necessary to use the brain if it is desired that that organ remain in a state of health. An unused brain is a shrinking brain; the man who never thinks is losing power to think. Those who habitually receive their ideas ready made—predigested—from others have no power of thought. They simply think they think.

Use your muscles; use your lungs; use your brain. Investigate. Ask, "Why"? Demand an answer. Believe nothing that is not founded on fact, or common sense, or the experience of the ages. Faith is a very good quality, but to accept everything in faith means the disintegration of the powers of reason.

The News Stand Sale of Suggestion.

This issue of SUGGESTION goes to nearly 6,000 news stands in the United States and Canada. Of course the majority of these stands sell several copies; some ten, fifteen and twenty; others one or two copies; some will return the copies unsold.

Every friend can help us by speaking to some acquaintance about SUGGESTION. Tell him to go to some news stand and buy a copy. We wish to encourage the news dealers to sell SUGGESTION. Our friends can help by calling attention to this matter.

And ask your news dealer if he is one of that 6,000; ask him why he does not display SUGGESTION. He can return unsold copies without cost.

We can never see Christianity from the catechism; from the pastures, from a boat in the pond, from amidst the songs of wood-birds, we possibly may.

—Ralph Waldo Emerson.

QUERIES

Chronic Constipation.

EDITOR SUGGESTION:

DEAR SIR: Since childhood I have been troubled with chronic constipation, so that now at the age of 26 when I should be striding to the front in the practice of law (in which I have been engaged for five years) I feel that my faculties are beclouded and chained down. Worry, of course, has much to do with my condition of lethargy and dullness, but I have no doubt constipation is at the bottom of it all, though natural lack of sociability has something to do with my failures.

I wish to ask if suggestion will not cure my constipation. I have tried everything else with bitter result. I understand that one may be cured of the liquor habit by placing him in an hypnotic condition and then suggesting to him that the taste of liquor is bad. Could not one be suggested, in like manner, to go to the closet and evacuate every morning at seven o'clock, for instance? My trouble is lack of regularity. Resulting, as I presume, from constipation, the action of my heart is not as strong and quick as it should be. Laboring under such difficulties it is hard to compete in my line.

Newton, Kansas.

E. D.

(I predict that if you will follow the simple instruction I give you herewith your constipation will disappear completely within ten days and you will notice improvement from the first.

Your habits of living, probably picked up from your parents, have been incorrect since childhood. You are neglecting the life essentials, air, food and water, but chiefly the water. Read my remarks on the life essentials in the article entitled, "Health Foods and Health Cranks," published in Suggestion for April. From this you will learn that to have perfect health one must drink from eight to ten glassfuls of fluids every day.

When you get up in the morning fill a glass with water and drink one mouthful, telling yourself the effect you desire that water to have on your bowels. In about five minutes take another mouthful in the same way; then every five or ten minutes take another mouthful, and so on until you have emptied the glass.

Drink as usual with your breakfast, say one and one-half to two glassfuls of fluids. Then after you arrive at your place of business keep a glassful of water beside you and sip it in the same way till you have taken say two glassfuls in the forenoon, one or two more glassfuls of fluids at the noon meal, two more glassfuls sipped in the afternoon, one or two with the evening meal and a glassful sipped during the evening.

With every sip think of the conditions you desire to bring about. Think not only of the movement of the bowels, but of

every mental or physical condition you desire to develop. By using auto-suggestion in this way you can influence your social life while improving the physical condition.

The sipping of the water should be continued until you have a good appetite and your stomach and bowels are doing good work. Then stop the sipping, but drink more at one time, taking the eight or ten glassfuls every day.

Masticate your food THOROUGHLY, eat moderately, breathe deeply, take fresh fruit during the day, or if not available, stewed prunes or figs.

Avoid laxatives or other artificial means of moving the bowels. Be patient for a few days, keep up the auto-suggestions and you will secure results.

Please report results in time for June "Suggestion."

EDITOR.)

Directions for Improving a Child's Character.

EDITOR SUGGESTION:

I would like your advice in this case. My niece who is in my care is thirteen years old. She has been sent to school regularly, but made such poor progress and got so far behind in her lessons that we took her out of the seminary in the hopes she would do better.

The change has not benefited her in the least. She is healthy and could learn if she would, but she is untruthful, impudent, and dishonest.

Would hypnotism be any benefit in this case?

M. E. W.

(Hypnotism, as I believe you understand it, would not benefit this case, for, judging from your description of the girl she is not a hypnotic somnambule, for persons who make good hypnotic somnambules are always very obedient and tractable; but their tractability is an evidence of weakness and only emphasizes their high suggestibility under all conditions.

It is probable you can reach this child's better self through kindness, sympathy and reasoning with her. She may be too proud at first to admit she has been wrong, but your kindly reasoning with her from time to time will have its effect, and gradually her attitude towards study and many other things will undergo a change for the better.

Get her permission to let you help her, then place her in the suggestive condition, once or twice daily, and simply state and reiterate what you desire to have her do and how you desire her to

act. Then encourage her in every way, praise her when she has done something that shows she is making an effort. Avoid finding fault and always assume that she is improving. If it is necessary to speak with other people about her, in her presence, always praise her for any effort she is making to follow your wishes.

EDITOR.)

HAPPINESS

Happiness.

Readers of "Suggestion" are solving the great problem: "WHAT IS HAPPINESS?"

Have you, kind reader, any ideas about happiness? Is it anything? Was anybody ever happy more than ten minutes at a time? Is a state of happiness to be desired? Were we all happy would there be any incentive to progress?

Are not the wild tribes happy?

Is happiness incompatible with knowledge?

What are you alive for, anyway?

Have you any ideas on the above questions? Are you on speaking acquaintance with new ideas or do you shy at them?

Send us your idea of happiness. DO IT NOW.

There are a few ideas gathered from the fertile brains of the readers of "Suggestion":

What Suggestion's Readers Think About Happiness.

S. S. HUGHES, 2020 E. Allegheny Ave., Philadelphia:

Happiness is the daily consciousness of work well done.

* * *

ANNA A. HIGGINSON, Minneapolis, Minn.:

Photograph upon the soul faith, love, peace, joy and harmony, in all their sweetness and perfection and happiness will be promoted.

* * *

VERN HOWE, Erie, Pa.:

Fulfillment of our convictions or desires, good or bad, is real happiness.

* * *

Mrs. M. J. SINTON OTIS, 440 S. Los Robles Ave., Pasadena, Calif.:

For me, I think happiness would consist in perfect health and strength of body and mind and the consequent ability to work or to do anything I chose with body or mind, within natural limits. This, and the freedom to so use my powers.

D. ALEXANDER KELLY, Waco, Tex.

Our happiness here and that to come consist in improving the now.

* * *

DR. WITT C. WING, Chicago, Ill.:

Schopenhauer says that happiness is freedom from pain and boredom. This is the best definition of happiness, which is a negative condition.

* * *

MRS. EVA L. BISHOP, Gravette, Ark.:

Harmony is happiness. Read SUGGESTION and learn to keep well, for health is happiness.

Happiness is the gratification of the normal demands of every faculty or organ (phrenologically speaking) of the mind.

* * *

BEATRICE F. PHILLIPS, San Francisco, Calif.:

There is no greater happiness to be had on earth than that born of the thought that you have imparted happiness to a fellow being either by a word of good cheer, a kind deed or by an act of self-sacrifice.

What Editors Say About Happiness.

Editors are supposed to know a little about everything; so a number of editors have been asked to give their ideas about happiness. Next month more definitions will be given. The editors were asked to make remarks about the following:

1. What is happiness?
2. Is happiness within the reach of the average person?
3. Is a state of happiness desirable?
4. If happiness were possible would not a great incentive to human endeavor be removed?
5. What is the chief aim of life?

The above questions are answered in order. Read the questions; read the answers; study them well; ponder over them and see if you are on the road to happiness. By studying these answers you will discover that the editors believe that happiness is within the grasp of every one. We are only unhappy because of ignorance.

Happiness walks at your shoulder but most of us are looking for it next year or in some other city—anywhere but where it is to be found.

A number of definitions of happiness from our readers and subscribers will appear next month. If you are not a subscriber order a copy of the June issue at once or you may not be able to obtain a copy.

What Editors Think About Happiness.

(From WILLIAM E. TOWNE, Editor *Points*, a magazine of advanced thought, Holyoke, Mass.):

1. What is happiness? Most people *seem to believe* that happiness lies in the attainment of something they do not already possess.

Real happiness is that content of mind which comes from conscious union with the Supreme Principle of Being—a willingness to let this Principle find expression through us.

2. Is happiness within the reach of the average person?

A degree of happiness is undoubtedly within the reach of each one of us.

3. Is a state of happiness desirable?

"Sure."

4. If happiness were possible would not a great incentive to human endeavor be removed?

No, because happiness can only be maintained through endeavor.

5. What is the chief aim of life?

To express as fully as possible the Divine Principle in which "we live and move and have our being."

* * *

From LEWIS ELLSWORTH RADER, Editor of *Soundview*, a magazine of advanced thought, Olalla, Washington.

1. Complete, or unalloyed, happiness is dependent upon the perfect equilibrium of the mental and spiritual forces, within a sound and healthy physical organism.

2. In light of the foregoing requisites it indisputably follows that happiness is not within the reach of the average person.

3. Happiness, as generally understood, is merely a species of elation, followed by a corresponding depression, and is not desirable; but a certain philosophic equipoise is not only attainable, but is highly beneficial to the individual and advantageous to the race.

4. A certain amount of discontent is no doubt a great incentive to endeavor, but if worked over-time it becomes a positive element of discouragement. Consequently faint glimpses of the goal are essential to insure a continuation of effort. *Absolute* happiness is both impossible and undesirable, just as absolute truth, justice—even perfection itself—is beyond our reach. They are the great incentives that lure us on to grander achievements—the things that make life worth living.

5. Undoubtedly happiness is the chief aim of life, though there are many roads that lead to it—individuals generally following the lines of least resistance, the course guaranteeing the greatest immunity from undesirable or unpleasant experiences.

* * *

THOS. J. SHELTON, Editor *The Christian*, a magazine devoted to the sayings of Thos. J. Shelton, Denver, Colorado:

1. What is happiness? It is happiness,

2. Is happiness within the reach of the average person? Yes.

3. Is a state of happiness desirable? Yes.

4. If happiness were possible would not a great incentive to human endeavor be removed? No, for joy in endeavor is happiness.

5. What is the chief aim of life? To live.

* * *

From LORA C. LITTLE, Editor of *The Liberator*, a magazine of advanced hygiene, Northwestern Building, Minneapolis, Minnesota:

1. Happiness is the delight arising from loving the Good, the True and the Beautiful, and from expressing that love in a life of usefulness.

2. Happiness may be attained by all who will devote themselves as indicated in the foregoing. It flees direct seeking, and only comes to him who makes Use primary. The degree of happiness attained will be according to the measure of this devotion of Use, in love of Goodness, Truth and Beauty.

3. Happiness is not only desirable, but should be regarded as the indispensable mark of spiritual health.

4. If happiness could be realized by getting something, it would remove incentive to endeavor to possess it. But since happiness comes from being—or loving, which is the same thing—it involves continued activity.

5. The chief aim of life is Use. This short word includes all that is good in human activity.

* * *

By DR. W. R. C. LATSON, Editor *Health Culture*, a magazine of advanced hygiene, 151 West 23d St., New York City, N. Y.:

1. Defined in most general terms happiness may be said to be a condition of physiologic harmony—harmony between the requirements of the individual and the environment in which he is placed. Nature is engaged in the

evolution of a life which with every generation becomes more and more perfect. What that individual should be and do is in a general way indicated to him by his desires, impulses and aspirations. To obey these is happiness; to disobey them is pain. In other words, happiness is nature's endorsement; pain is nature's warning.

2. Some one once said: "Be good and you will be happy." As a matter of fact, it is the reverse which is true: Be happy, and you are good. I am firmly convinced that the highest criterion of ethical right is happiness.

3. Yes.

4. Yes.

5. The perfectionment of a life form on this planet is a long process. The phase of this process which is occurring at present seems to be the development of the individual through his own mental and physical activity. When this activity is of such a nature as to conduce to improvement of the life form the general result is happiness. When impulses and instincts conserved through millions of years are denied, the inevitable results are pain, disease, unhappiness and premature death. The chief aim of life, then, is personal development; and the best means of accomplishing this development is by seeking happiness.

* * *

From A. P. BARTON, Editor *The Life*, a magazine of advanced thought, Kansas City, Missouri:

1. Happiness is a state of felicity and satisfaction with one's lot, environment and progress through effort. Full gratification of every desire would not result in happiness, but in stagnation and misery.

2. I believe it is, since it is a mental state, not depending upon possessions, nor even good bodily health.

3. Yes; it is the chief end of all effort and aspiration.

4. No; since progress, development, is one of the elements of happiness, it both inspires and strengthens human endeavor.

5. To unfold and perpetuate individual existence through effective activity, and thus to be happy.

* * *

From ALLEN HADDOCK, Editor *Human Nature*, a phrenological magazine of advanced thought, San Francisco, California:

1. "'Tis not to any rank confined,
But dwells in every honest mind."

2. Yes, in a degree; according to his organization, environment and culture.

3. Certainly, to a comfortable extent; beyond this point human progress abates.

4. If complete happiness were possible a great incentive to human endeavor would be removed.

5. That depends on the individual. If his base (lower) brain predominates his chief aim is in sensual pleasure; if it is his back head, then social intercourse, home and family. If he be a business man with a very wide head, the accumulation of riches is his chief aim in life. It depends which group of faculties predominates in development and activity. The greatest amount of happiness arises from the exercises of the superior organs of the brain, namely, the Moral and Religious faculties; and the chief aim in life for persons so well endowed is to do good and to lead men into those higher latitudes in which they themselves have found such untold pleasure.

* * *

From DR. EDWARD H. COWLES, Editor of *Thoughts New and Old*, a magazine of progressive thought, Santa Cruz, California:

1. Happiness is the realization, appreciation and enjoyment of what we have every hour and day.

2. Yes, most assuredly. It lies with each individual to establish such conditions as will contribute to it.

3. Certainly. Happiness does not mean satisfaction with our lot or conditions. We are happy in achieving our ideals. Happiness, and being satisfied with our attainment and achievements, are two distinct and different things. Most people confound the two, and defer their realization of happiness until some fixed point is reached.

4. No. The desire for the achievement of our objects and ideals is an ever-present incentive to effort and endeavor. Happiness can be realized while we are making the effort for the realization of our ideals. We can derive a

vast amount of happiness in prosecuting our life work and in materializing our ideals.

5. Success! Success, in its broad definition, means the realization or consummation of our objects and ideals in life. If the question were put "What *SHOULD* be the chief object in life?" I should answer, the cultivation and development of the inherent powers and faculties which God has vested in man. In this, all else is embodied.

* * *

From GEO. F. BUTLER, M. D., Editor of *How to Live*, a magazine of right living, Chicago, Ill.:

1. Happiness consists in properly treating what we *have*, and does not depend upon the treatment of what we have not. I mean by this a gladness of heart and soul regardless of possession or the vicissitudes of life. It is a condition of *being*—something that comes from *within*, and not from without.

2. Yes. It is possible for every person to be happy. He must, however, *make* his happiness; he cannot *find* it.

3. Yes.

4. No. Contentment—not happiness—is the death knell to human endeavor.

5. To be, to do, to do without.

* * *

From HARRY ELLINGTON BROOK, Los Angeles, Calif. Editor "Care of the Body" department, *Los Angeles Times*.

1. Contentment.

2. Surely.

3. An exceedingly absurd question.

4. There is too much struggle nowadays—and too much Bright's disease, paresis, insanity and suicide.

5. I presume you mean: "What *should* be the chief aim of life?" think to do a little good every day, first to one's own and then to one's neighbors.

In every occupation in life requiring intellectual, or even physical exertion, earnestness is an essential element of success. Without it, a man may have the strength of Hercules, or the mind of Newton, and yet accomplish nothing. He may live, and die, and yet leave behind him neither name nor memorial. Was there ever a man, of any trade or profession, eminently successful, who did not apply himself in earnest to his business? —*Anonymous*.

* * *

Believe, live, be free. The ideal is in thyself, the impediment, too, is in thyself. O thou, that pinest in the imprisonment of the Actual and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, "here or nowhere," couldst thou only see.

* * *

Whatever hath been written shall remain,
Nor be erased, nor written o'er again;
The unwritten only still belongs to thee,
Take heed and ponder well what that shall be.

—*Longfellow*.

COMMON SENSE PHILOSOPHY

BY CAPT. L. W. BILLINGSLEY,
LINCOLN, NEBRASKA.

Don't Over Rush Things.

MOST people are planning, and thinking of the future, tomorrow, next week, and about forget the ETERNAL NOW, with the good and pleasure there may be in it. We should get out of each day a full measure of the joy and usefulness there may be in it.

* * *

Fussy people are great on speed and noise; their joy is short lived. The most effective workers are the quiet ones—there is a reserve and repose in their work. They do not talk of nor watch clocks, calendars, and dates. They do not worry over tomorrow.

* * *

There is not a lick of sense in trying to cram or stuff a day too full of deeds or thoughts, any more than you would your stomach with too much food. Moderation in all things gives you enjoyment and rest. The tight rope walker performs his difficult task by keeping well balanced and using supreme moderation.

* * *

Just keep your eye peeled and see how often you kick moderation and bang the door in its face. And you eat too much, drink in excess, stay up too late, overwork, say some uncalled-for mean thing about a neighbor or friend, flare up over some little thing, dress too light, or do some other inconsiderate thing without moderation.

* * *

There are plenty of people who rush, push, struggle, pant, have heart trouble, and nerve prostration—never reposeful, or restful; then disease and death comes along and shows them that they have overdone things, and that things will progress right along easily and the world revolve without a bobble, entirely without them and their rush.

* * *

One of the troubles of our civilization is, we overdo good things. So many seem to be unmindful of the fact that eternity

is before them. You do not have to be slothful and lazy—the other extreme. “All things come to him who waits;” waiting is wisdom’s last lesson, and “grin and bear it” is her first lesson. You will observe that the most effective workers are the most quiet.

* * *

There is a long gap between a drone and having cat fits. Put poise back of your thoughts, back of your voice, back of each action. Results do not come out of fits, jerks, jumps and by chance. Do your do, deliberately. Complain and worry not, and the objectionable in your life will the sooner vanish.

* * *

Whatever you do, concentrate your thoughts on it, and do it well. As Prentice Mulford said, “When you’re tying your shoe-string, think shoe-string.” Value your minutes as golden, and do not underrate anything because it is little, and do not scatter your forces. When you do one thing and think of another at the same time, you breed hurry, worry, and nervousness. Body and mind should work together and in harmony.

NATURE CURE

What Nature Is Doing for One Young Lady.

Colorado news unknown in the state outside of one home has come back from Indiana, where it was first revealed in a letter written to Indianapolis. In a word, a consumptive girl, whose name is given as Charlotte Dunnington and residence as Waterford, Ind., has been, since the beginning of last June, and continuing until recently, when cold weather set in, sleeping nude in the woods on the ranch of her uncle near here, covered only with earth.

The story as it has come from Indiana is as follows:

The physician advised that she go to Colorado, where she had an uncle living, and take the new cure for consumption—the “nature cure”—the idea of which is to get right down to old mother earth and let the everlasting hills absorb into their strength all of the tuberculosis germs that infest the human system.

SLEEPS ON THE GROUND.

Miss Dunnington acted on the advice and, accompanied by her faithful St. Bernard dog, Nero, came on to Granada, within a few miles of which her uncle lives. She began at once sleeping in a small grove near her uncle's house without a vestige of clothes, like a modern Diana, covered only with loose soil which she gently raked over her body as she retired each night to sleep under her blanket of soft, warm earth.

During all the summer months just past the girl has slept thus, while her faithful dog constantly watched beside the sleeping form of his mistress. Nero and the stars twinkling in the clear heavens thus kept vigil during the long hours of the night.

Each morning as Miss Dunnington awoke she has taken regularly her early morning roll in a dewy clover bank in what she calls the bath of the gods.

After she had taken her roll in the morning dew she would then run through the woods to a secluded lake near by.

TAKES COLD WATER PLUNGE.

Then she would take her early morning plunge into the cold clear water. Her swim over, she would emerge into the early morning sunshine again, which would serve for all the drying purposes of a towel.

Then, draped in a thin white cloth tunic, like a girl of old Greece, Miss Dunnington would spend the day with her dog out in the air among the Colorado hills, just growing young and taking unto herself all the eternal youth which complete outdoor life alone can bring. This tunic has been the only clothing she has allowed herself to wear during the entire summer.

In her letter she told her friend all about her summer's experience.

"My cough has entirely gone," she writes; "my flesh is hardened like an athlete's and I have gained wonderfully in weight and strength as a result of my five months in the open air. I am convinced that the strength of earth, the light of the sun and the renewing grace of pure, wholesome air are to be wooed best by breaking down the barriers of clothes and living in the open air, just as I have done all summer.

"On the night of June 10 I had my initial sleep in the earth.

"I dug my own 'grave' and covered myself over with the earth at night.

"I jump up in the morning and shake the clean dirt from me. Then I race down and roll in the damp clover. The dew is so cold and refreshing—it is a veritable god-like bath—and it just seems the complement of the sleep in the earth to make a whole of perfection.

"When I have had enough of the clover I run down to the lake, which is some distance from my sleeping place and near my uncle's house. I jump right in. A towel? No. I let the sun be all the towel I need, and I dry off in the life-giving light of the warm rays.

DIET VEGETABLES AND FRUIT.

"Then breakfast comes from the farm, or I go to it. Lots of milk, vegetables, fruit and a great many nuts. I won't eat anything that animals won't eat. I mean the little herbivorous animals whose instinct is so absolutely sure and certain in everything.

"At first I lost a little flesh, and it seemed to me that I was not to get well. But just as I was about to give up I noticed that I was rather stronger than usual and that my muscles were hard and trim as an athlete's.

"And you should see my color. I am as brown all over as an Indian. My figure wasn't anything to be boasted of when I came out here, but now it seems to have taken on a sort of good proportion to itself.

"I shall sleep out of doors until the weather becomes so cold that I can stand it no longer. I feel sure that my summer's experience will bring back health and strength to me. I know it has been a strange and daring experiment, but I believe that sound health is worth anything, and that is what I was after."—Chicago American.

Evil springs up, and flowers, and bears no seed,
But Good, once put in action or in thought,
Like a strong oak, doth from its boughs shed down
The ripe germs of a forest.

—Lowell.

* * *

Do not look for wrong and evil—
You will find them if you do;
As you measure to your neighbor,
He will measure back to you.

Contributors' Department

Matter for this department should be short and terse. Don't waste words. Don't send long communications. Boil them down. Open to all.—EDITOR SUGGESTION.

In the December issue of "Suggestion" began a series of articles by Dr. Parkyn discussing Christian Science theories. These articles continued in the January and February issues, and in the April issue Mr. Albert Farlow, head of the Christian Science Committee for the United States, contributed a reply which is concluded in this number. In the series of articles by Dr. Parkyn the reader will find the idea set forth that all cures are made by the same means, and that Christian Science cures are the result of mental suggestion, consciously or unconsciously applied. Dr. Parkyn and Mr. Farlow are recognized authorities in their respective lines of work, and in these articles will be found the strongest arguments, pro and con. The last instalment of Mr. Farlow's communication is as follows:

Christian Science does not teach that the "natural law," that is, the law which physical sense calls natural, can be "set aside" except in proportion as one is able to surrender to the divine law. Jesus said: "Take no thought for the body;" "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." The Scriptural command to take no thought for the body is very radical, but it was the command of divine, immutable, uncompromising Principle. While Jesus made this sweeping command he well knew that it would be impossible for mortals to keep the whole of the law in one day. He knew that they must advance step by step in spiritual growth before they could "take no thought." Perhaps we may take some less thought for the body and a degree more of thought for the divine power in the immediate present, while we may take less and less as we progress spiritually until finally we may be able to comply with the full demands of Jesus' teaching, "take no thought." Growth in righteousness which attains to the "full stature of manhood in Christ," is the only means of reaching God's kingdom and attaining complete submission to the divine will—that state wherein the divine Mind controls all evil and supplies all our wants.

Christian Scientists attempt only that which observation and experience convinces them can be done with a reasonable degree of success. Mrs. Eddy's strong plea in behalf of cleanliness, purity of mind and body, is based upon the teaching of Christian Science that the purest and best in the material is the nearest to the spiritual; therefore, upon the basis of Christian Science we would make a plea in behalf of pure air, pure food, cleanliness, the isolation of the sick, and all reasonable sanitary methods.

It is the strenuous, unreasonable, ill-advised and unnecessary dependence upon material methods and measures which Mrs. Eddy deplors. Many material conditions are a necessity to our present degree of spirituality, and we indulge in many material practices and customs which will be outgrown in the day of perfect manhood. Nevertheless our prayers at all times must be strictly in accord with the understanding of absolute truth, and we must cling firmly to the understanding that "God is Spirit" and the only real life, substance and intelligence. The superior efficacy of Christian Science as a means of healing is noted in the fact that thousands upon thousands have recovered health through its benign influence, a very large percentage of whom had turned to it as a forlorn hope.

Christian Science does not teach disregard for the laws of nutrition; it only insists upon the truth of the Scriptural teachings, "In Him (God) we live, move and have our being." "It is the Spirit that quickeneth (giveth life); the flesh (matter) profiteth nothing," and, therefore, we eat because in our present material condition we must "suffer it to be so." Centuries may elapse before we have outgrown all material dependence.

A Christian Scientist would employ his understanding of divine power to all kinds of trouble, but would not deem it unscientific to extract a worthless tooth or to adopt a set of artificial grinders. The cases which our critic names with the intention of describing the unreasonableness of Christian Science practice are not fair examples of the common sense practice of this science; they are simply blunders. No temperate and well-informed Christian Scientist would urge a patient to act beyond his ability, for mere dragging about, or swallowing unmastered food, is not the legitimate medicine of Christian Science, and should never be practiced except when it can be done successfully. Questions relative to matters of this sort are entirely independent of Christian Science, though science may help in deciding them. Moreover, in justice to the present practice of Christian Scientists, it should be stated here that they have stopped hemorrhages, effected the operation of the bowels, removed accumulations of undigested food, and restored the action of the heart after material means had failed, and those of us whose lives have been saved through this science, after having attempted long and in vain to recover through material practices, and who have had large experience in helping others out of similar troubles, are fully convinced that, barring the practice of necessary surgery, we are far better without medicine and with Christian Science than we were formerly with medicine and without Christian Science, while this science has proved itself to be of great value even when surgical and mechanical practices have been found necessary.

The irrational things which are said and done by neophytes who have more zeal than knowledge, should be regarded as individual and should not be credited to the common sense application of new ideas. Assuming without further investigation that the examples which our critic has named in his efforts to illustrate what he seems to consider the irrational practice of Christian Science are authentic, we will admit that a lack of wisdom was manifested in each case. Concerning the first example, we would say we consider false teeth better than none. Concerning the second example: it was unwise and entirely unprofessional, according to the teaching of Christian Science, to interfere with a patient who is under the care of an M. D. or whose desire or intention is to place himself under the care of one. A patient whose thought is so divided between the material and the spiritual, as a rule, does not readily recover under Christian Science treatment.

Christian Science teaches one to be temperate in all things and condemns inebriety and gluttony. It also teaches that it is better to be alive than dead and would, therefore, recommend exercise, but it would condemn what is commonly called "dietetics," or what are called "hygienic" methods—those customs and habits which go to the extreme and which depend entirely upon materiality and lose sight of the divine power.

Whatever of mistakes may have occurred in the case of blood poisoning which our critic describes, if one Scientist in San Francisco, another in New York and another in Boston were treating the man at the same time, it is no wonder that there was confusion and that the man did not recover.

While I would not be willing to admit that the interference of M. D.'s should of necessity produce a failure, I think that all parties concerned in this discussion will admit that such interference would not be a help to a patient under mental treatment, and that it might, under certain circumstances, make the burden just that much more than the patient could carry. The mistake is such a case is the allowance of interference. It is not God who is vanquished in such a situation, but the practitioners' limited understanding of God. It is not because mortal mind is pitted against omnipotent God that a Scientist progresses slowly in healing his patient. If there is any lack it is in the Scientist's inability to grasp and apply the ideas of science, for, like mathematics, Christian Science will not work itself; it must be understood and properly applied in order to insure results. A patient, or his guardian, should choose a remedy and should insist upon not being molested. Christian Scientists are healing all manner of diseases in the face of all possible opposition, thus proving that a grain of truth properly applied is more powerful than all error combined.

In regard to the patient who was said to have died of blood poisoning, we would say: "A little hygiene at the time the bite was received" would not have conflicted with Christian Science. That an M. D. could have saved him is questionable in face of the fact that thousands upon thousands of men have died from blood poisoning, who had the care of physicians first, last and all the time. In this connection I desire to say I have witnessed under Christian Science treatment the healing of cases of chronic blood poisoning which had for years defied the skill of the physicians. One was a woman who had been bitten by a snake, and who, at the return of the season, had a repetition of the symptoms which she experienced at the time she was bitten, this recurring for a period of ten years until she was healed through Christian Science. I also knew a very bad case of hardened wax in a patient's ears which was cured under Christian Science treatment and the cause of the trouble was not known until the obstruction yielded.

Contrary to our critic's assertion, I do *not* and never have admitted that Christian Science cures are made by suggestion as that term is commonly understood and as it is used by our critic. Though I have admitted that Christian Science operates mentally, I must hold to the fact that it is not the mental argument employed which heals in Christian Science, but the power of God brought directly to bear upon the disease through the mental operation. In what is commonly called suggestive therapeutics the dependence is upon "suggestion"; in Christian Science the dependence is entirely upon the divine power. I have "watched" the effect of "suggestion" in the "treatment of disease" for many years, and I know the difference between the healthy clarified state of mind produced by Christian Science and that of mere human will over human will, and therefore, have I chosen Christian Science.

To our critic's question I would answer: I have many times compared the cures of Christian Science with those of suggestive therapeutics and, therefore, know whereof I speak.

Our critic declares his disagreement with our declaration: "A discordant bodily condition is the result of an erroneous mental state." It is not possible in a limited magazine article to treat every point exhaustively. In this connection we might have said that an "erroneous mental state" is not always a conscious belief, although it is imperfection in the mentality of the patient. It is the teaching of Christian Science that the bodily condition is exactly in accord with the mental condition; that a perfect mental condition is always accompanied by a perfect body; that if one were in a perfect state mentally his life would be "hid in Christ," and he would not be subject to any calamity, starvation not excepted. We do not hold that the individual is immune from liability to hunger and discord except in proportion as he understands and relies upon the divine power.

Our critic is assuming, contrary to all facts, that Christian Scientists claim at this period to demonstrate all that this science promises. While I do not know how long a given Christian Scientist could go without water, I am sure that if he were deprived of drink he would fare much better

with Christian Science than without it, for I have had an opportunity to prove this fact. I scarcely believe that our critic expects to be taken seriously in his assertion that Christian Scientists ought to be able to raise crops without planting seed or rooting out the weeds, for he certainly knows that Christian Scientists do not attempt anything of this sort, though they expect their present understanding of Christian Science to give them sufficient health, strength and wisdom to plant and cultivate well. We do hold, however, that it is God who gives all "increase" and that our trust in God has a direct bearing upon all phenomena.

It is not fair that our critic should place a misconstruction upon our words "human sense and reason;" by this we do not refer to that reason which is based upon good judgment, but that which is purely from a human standpoint and leaves God out of account.

Our critic's Scotch story about the old lady who advised her husband to use "a pinch o' soda" to "relieve his distress," reminds me of an instance which came under my observation. A man sitting opposite me at the dinner table was on the point of taking a tablespoonful of ground mustard seed. I asked him why he did this; his reply was that he bloated after eating and suffered intensely if he did not resort to his mustard seed. His stomach was distorted to a terrible extent. After a few moments' conversation on the subject of Christian Science he decided to discontinue using the mustard seed. I gave him Christian Science treatment and he was able to eat without any suffering. In two weeks he was reduced to a normal condition, having lost twenty pounds, and was a perfectly well man. He had also recovered from heart trouble and hip disease which was occasioned by an army wound. One day thereafter, having read during the greater part of the afternoon, he reached for his glasses with the intention of folding them up and putting them away, when he discovered that he had been reading all the afternoon without them, having fully recovered his sight.

In conclusion I desire to say: No one knows so well what is done by a practitioner in order to produce a given result as the practitioner himself through whom the result is produced, and we insist that the Christian Scientist is better able to speak for himself as to his method of healing the sick than are those who merely speculate, or who have only a superficial knowledge of this Science gained from a hasty perusal and who have never employed it in healing the sick.

Furthermore, we have no desire whatever to enter into a discussion as to what proportion of patients are healed under Christian Science. Neither have we any desire to rob a single individual of his choice of religion or medicine. Our principal contention is to have Christian Science correctly stated and not misrepresented. Christian Science, like all other systems, should stand upon its own merits, and not upon the speculative opinions of critics. We are of the opinion that it is possible to make a straightforward statement concerning "suggestion" without attacking Christian Science in the same breath.

Yours sincerely,

ALFRED FARLOW.

All one's life is music if one touches the notes rightly and in tune. But there must be no hurry. There's no music in "rest." But there's the making of music in it.

—*Ruskin.*

* * *

The ideals of today are the circumstances of tomorrow.—*New Thought Journal, England.*

* * *

It is a maxim with me that no man was ever written out of reputation but by himself.

—*Richard Bentley.*

Thought Power

IN THIS department from time to time will be given well-certified instances of the effects of suggestion in producing health or disease. The mind can influence the body for good or ill, and the far reaching effects of psychic force are marvelous to those who have not studied the Law of Suggestion. Short articles, communications or clipings are solicited for this department.

Spurious Hydrophobia.

EVERY now and then the newspapers give an account of some one who has been bitten by a dog, or other animal, suspected of being mad. The patient very quickly develops symptoms which are regarded as hydrophobia. He is then rushed off to a hospital, or some institute where these diseases are treated. The animal is promptly killed, and a general hullabaloo is indulged in.

A case of this kind was recently reported in the *New York Herald*. James Toomey, of Brooklyn, N. Y., was bitten by a pet fox. He very soon developed into a raving maniac. He was a strong man, and it took several people to hold him. Chloroform was given to him, which quieted him only for a short time.

As soon as possible, with the aid of policemen, he was taken to Long Island City College Hospital. Here they had another fracas with him, and finally put him in a straight-jacket, continuing to administer large quantities of chloroform. The patient would snap and bark and bite like a dog, frothing at the mouth and raving meanwhile.

Robert T. Morris, M.D., of New York City, a physician who has given much attention to diseases of the nervous system, comments upon the above case. We cannot give his language in full, but in substance, he says that such a case is simply a case of hysterics. The man, being bitten by a dog, is seized by the fear that he will develop hydrophobia. His attendants help him along with this fear, and everything is done to suggest hydrophobia to him. The influence of his own misgivings, as well as the suggestions of others, finally develop a hysterical form of hydrophobia.

The Doctor says that when these cases fall into the hands of the average physician they are drugged to death. The more that is done for the patient the worse the patient becomes frightened. The drugs only serve still greater to increase his fright. All efforts to restrain the patient add to the row, and it is a case of being scared to death or else drugged to death.

We fully agree with Dr. Morris' opinion. In our judgment, whenever any one is bitten by an animal suspected of being mad, everything should be done to quiet the patient. Even if the animal was actually mad the chances are five to one that the patient will not be afflicted with hydrophobia.

As we have said many times before, the wound should be thoroughly sucked by the patient or an attendant. There is no danger of the poison going any harm in the mouth. Of course, the wound should be thoroughly washed with some cleansing application. Soap and water is good enough, washing and squeezing and rubbing the part. Then the mouth should be applied to the wound, and as much as possible of the discharges of the wound should be withdrawn.

After this has been done the fresh portions of the wound, if any occur, should be carefully cauterized with carbolic acid. Any other good cautery will do as well, but the carbolic acid inflicts less pain than other cauteries. If no other cautery is at hand, singeing the wound with a red hot iron will have the same effect. Then the wound should be dressed the same as any other wound.

The patient should be quieted. He should be assured that there is no danger.

It is probably better to keep the animal alive that has inflicted the bite.

If, after keeping the animal several days there is no evidence of hydrophobia, the patient can then be assured that he is not in the slightest danger.

This is the thing to do. All fright and scare and furor should be avoided. No doubt nine-tenths of the cases of so-called hydrophobia are simply cases of intense hysteria, which is made worse by the treatment which follows.

Even though the animal be actually mad, and the patient actually acquires hydrophobia from the bite, still it is better to keep everything as quiet as possible. Assure the patient that he is in no danger.

There is no use of rushing off to some hydrophobia institute. There was never a case of hydrophobia cured by these institutes. They inject something into the system which has an effect upon the mind of the patient, and if a cure is effected at all it is simply through the suggestion which such treatment makes.

The writer of this sketch was once bitten by a very angry dog. It was a hand-to-hand fight to the death, in which the dog was finally overpowered and killed. The scars of the dog's teeth still remain upon the wrist and arm.

This occurred long before hydrophobia cures were thought of. Not the slightest suggestion was made that these wounds were any more dangerous than any other punctured wound. They were dressed without any thought of danger. A little rag and sticking salve was all that was used.

We have known many other cases of dog bites in the days before all this newspaper notoriety had made the people nervous on this subject. Until within the past few years hydrophobia was practically an unknown disease, but in recent years foolish notions concerning the disease have developed numberless cases of a melodramatic character, through which hydrophobia has become a bugaboo.

A bite from an animal, however slight or innocent it may be, is sufficient in these days to develop a first-class case of hysterics, not only in the patient, but on the part of the physician as well. The dog bite is a small matter in comparison with the treatment which is sure to follow. In most cases it is the physician, and not the dog, that is the dangerous animal. It is the treatment, not the bite, from which the patient dies.

There are no cases in the world where simple home treatment, with a little common sense, and a little calm trust in the powers of Nature, are of greater value than in these so-called cases of hydrophobia.—*Medical Talk.*

Fear Killed Him.

Last December the Chicago papers narrated the case of Fred Johnson, 32 years old, who died of hydrophobia, although, it is declared, he never had been bitten by a mad dog. He became ill, and some time before his death attacked his wife and two small children. Then he was fastened to save the family from injury during his attacks of frenzy.

Johnson owned a pet dog which last July was bitten by a rabid dog and the man constantly worried over the matter. Finally a policeman killed the pet. A physician diagnosed Johnson's case and declared the man contracted rabies because he constantly was fearing hydrophobia.

High authorities claim that the greatest danger from this disease is from the power of imagination.

Rise! if the Past detain you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret;
Sad or bright, she is lifeless ever:
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife today.

—*Proctor.*

Psychic Research

Occult Science.

London, Feb. 25.—The publication of a text-book of "metapsychical phenomena" was suggested to the members of the Society for Psychical Research at their meeting in Hanover Square last night by their new president, Professor Charles Richet, the distinguished Parisian savant.

"Metapsychical" science is the word coined by the Professor to cover all ghostly apparitions and manifestations, and the proposed text-book would deal exhaustively with the following subjects, recommended by the Professor as worthy of study:

Apparitions; mechanical phenomena—movements of objects without contact; direct writings from unknown sources; hauntings; mystic voices; luminous and spirit photography; ghosts involving passage of matter through matter.

"It seems to me impossible, in the light of countless instances in history and experience, to deny that clairvoyance exists," declared the Professor, solemnly.

"Without doubt, there are in nature vibrations which act obscurely on our submerged consciousness, and which reveal facts which our normal senses are incapable of conveying to us. But, although particular individuals—so-called mediums—are more capable than others of seeing these vibrations, I find it difficult to believe that we are not all more or less susceptible to the same influences."

Professor Richet's own theory with regard to apparitions and other ghostly phenomena is that all the theories now put forward are improbable and irrational. The phenomena are true, but the theories that are raised upon them are absurd.

PREMATURE BURIAL.

The fear of premature burial so haunted a prominent young woman who died in New York recently that she gave orders to her physician that the arteries of her neck should be severed before interment, to make sure that life had really fled. Physicians say that the horror of being buried alive is more widespread than is generally supposed, and that people have a strange aversion of approaching the subject except with their medical adviser. The fear of premature burial is not as great in this country as in warmer climates, it is true, but it is here just the same. Interment follows so closely upon supposed death in the tropics that it is quite certain that some bodies must

be interred from which life has not entirely fled. Exhumations in this country are so rare that we have little proof that the thing does not happen here, however, and there have been a number of occasions when terrible evidence of premature burial was disclosed by the pick and shovel on disinterment. There is a woman now living in England who has twice been in her coffin. The first time she lay in a cataleptic state for forty-eight hours, fully conscious of what was going about her, but powerless to move or cry out. A man in Liverpool was actually lowered into the grave, but one of the mourners detected a movement of the coffin and insisted that it be opened. The man was alive and recovered. Drug-takers and victims of alcoholism are particularly liable to this horrible fate, say the doctors. A number of well authenticated cases are on record of resuscitation of victims of chloral and whiskey after they had apparently died. The records of the Paris morgue show that one in every 300 persons brought there as dead revives. So real is the risk of premature burial that the London Cremation Society requires two independent certificates of death and recognizes that the only sure test is decomposition. An eminent Austrian physician says that no doctor has a right to say that any person is dead, but that the limit is reached when he says that he appears to be dead.

An association has been formed in London to prevent premature burial. Its members are men of prominence and intelligence, and they believe that the danger is real. It is believed that there is great peril in trance and death from suffocation and drowning, and these death causes are to be scientifically investigated. Any doctor is liable to be deceived by them. An effort is to be made to alter the laws so that tests will be made settling the question beyond the shadow of a doubt. It is held that it is much better to inflict death upon a person, if it so be that some spark of life still remains, than to put him alive under four feet of earth.

TELEPATHY IN INSECT LIFE.

Not only the unworthy sluggard might observe the ant and other insects and profit thereby. Science each day adds to the wonders which these little creatures are capable of and puts human creatures to shame.

This time it is a sixth sense which a noted scientist has discovered many insects to be fortunate enough to possess. At least they are to communicate with one another at great distances.

This professor had two ailanthus trees in his yard and these suggested the idea to him of obtaining from Japan some eggs of the ailanthus silk worm. He got a few, hatched the larvæ and watched anxiously for the appearance of the first moths from the cocoons. He put one of the moths in a wicker cage and hung it on one of the ailanthus trees. This was a female moth.

On the same evening he took a male moth to a cemetery, a mile and a half away, and let him loose, having previously marked him by tying a silken cord about his abdomen, so as to be able to identify him. The idea was to find out if the two moths would come together for the purpose of mating, these two being the only ones of their species within a distance of a hundred miles. In the morning the two moths were found to be in the same cage, the female having been able to attract her mate from a distance of a mile and a half.—*Searchlight*.

Men at some time are masters of their fates;
The fault is not in our stars,
But in ourselves, that we are underlings.

—*Julius Cæsar, Act I, 2.*

HYGIENE

How to Stay Young

How old are you? The adage says that women are as old as they look and men as old as they feel. That's wrong. A man and woman are as old as they take themselves to be.

Growing old is largely a habit of the mind. "As a man thinketh in his heart, so is he." If he begins shortly after middle age to imagine himself growing old he will be old.

To keep one's self from decrepitude is somewhat a matter of will power. The fates are kind to the man who hangs onto life with both hands. He who lets go will go. Death is slow only to tackle the tenacious.

Ponce de Leon searched in the wrong place for the fountain of youth. It is in one's self. One must keep one's self young inside, so that while "the outer man perisheth the inner man is renewed day by day."

When the human mind ceases to exert itself, when there is no longer an active interest in the affairs of this life, when the human stops reading and thinking and doing, the man, like a blasted tree, begins to die at the top.

You are as old as you think you are. Keep the harness on. Your job is not done.—Milwaukee Journal.

Cancer

Dr. Williams, in the London Lancet, says: In England, where cancer is alarmingly on the increase, the people consume 131 pounds of meat to each person every year, which is more than double what it was fifty years ago. No wonder the beef eaters have cancer! Cancer has a mortality four and one-half times greater than fifty years ago. No other disease in England can show such an enormous increase.

The Value of Uncooked Food

There can be no doubt that fresh fruits, nuts, and other fresh and uncooked vegetable food, contain something which is absent

from food which has been dried, salted or otherwise preserved. Sailors whose bodies have been reduced to a most pitiable state by scurvy recover with most astonishing rapidity when fresh fruits and green vegetables are added to their dietary. No investigator has yet shown just what this necessary element is, but that it exists has been clearly shown by illustrations.

Careful experiments have shown that fresh juices possess the power of destroying germs, especially those which are capable of growing in the alimentary canal. Cooked fruit juices possess this property also to some extent, but by no means to so great an extent as do uncooked fruit juices. Persons suffering from biliousness are wonderfully benefited by omitting the evening meals, eating nothing later than four o'clock and taking the juice of two or three oranges, applejuice, or unsweetened lemonade before retiring. If there is an apparent demand for food, this may be satisfied by eating some ripe apples or other fresh fruits, or a little stewed fruit may be eaten, but care should be taken to avoid the free use of cane sugar.—*Exchange*.

JAPANESE AS HYGIENISTS.

Another proof that those Japanese are a wonderful people, in peace as well as in war, is given in a dispatch from the Orient, stating that there have been, in the entire army of Gen. Oku, since the landing, on May 6, only forty deaths from disease. Up to December 1st there were treated 24,642 cases of disease, of which forty resulted fatally, 18,578 patients recovered, 5,609 were sent back to Japan and the remainder were undergoing treatment. It is believed that these figures are unequaled in the history of warfare.

Surely, a great object lesson in the practice of abstemiousness, the hardening of the body and the avoidance, as far as possible, of flesh food—that is to say, the adoption of a non-stimulating dietary.

Similar results have been observed in the Anglo-Indian army, where vegetarian native troops astonished the surgeons by recovering from wounds that would inevitably have proved fatal to a meat-eating Britisher.—*Care of the Body, Los Angeles Times*.

Care to our coffin adds a nail, no doubt,
And every grin, so merry, draws one out.

—*Wolcot*.

* * *

Honor and shame from no condition rise,
Act well your part; there all the honor lies.

* * *

"Always aim high and you will never regret it."

"It Was an Awful Job."

TO THE EDITOR OF SUGGESTION:

It is not often that I intrude myself, uninvited, into a controversy, but your articles on Christian Science are too tempting. The matter which appears in your April number may be fathered by Mr. Farlow but it needs neither perception nor suggestion to see that it was dictated by Mrs. Eddy; being made up of the same strings of weird, meaningless words as "Science and Health."

Dr. Parkyn is perfectly right in his statement that the Christian Science text-book is incapable of being understood, and when he confesses that he does not understand it, he shows that he is still in his right mind, and that there is no immediate danger of his joining the latest group of monomaniacs, the "scientists," as they style themselves.

About three years ago I was approached by a prominent publisher, who wished me to study Christian Science and boil it down to understandable English. "You can do it," he said, "if any one can." I have had some success in reducing other things to the lowest comprehension, and am confident of my ability to grasp any proposition, no matter how complicated the subject or the language, provided only that the person making it knows what he is talking about himself; but I confess I cannot understand Christian Science.

I have read Mrs. Eddy's book, analyzed, annotated, compared it, three separate times. It was an awful job, but I stuck to it. Any one who has read the book through can sympathize with me. I attended the Christian Science churches regularly, only to find that the pulpit orators are not allowed to make any attempts at explaining the creed. They must read the book. Mrs. Eddy knows very well that any attempt to explain it would result in disaster. I heard a Chicago judge lecture on Christian Science, and after the lecture I asked some of the audience if they knew any more about it now than they did before. The only reply was that it was a "bee-yew-ti-ful" lecture. I talked to dozens of devoted Scientists, none of whom could give me the slightest suggestion of anything except that they were laboring under some hallucination.

I felt compelled to inform the publisher that in my opinion it was not Mrs. Eddy's intention that any one should understand her book, as that would only hurt the sale of it, and it certainly was not the intention of any Christian Science church that any of the flock should understand it either. They all tell you that if you buy the book and read it yourself, it will dawn on you. That is where the scheme for getting in the dollars works to perfection; the delicate compliment implied in the hint that you can understand something which the author does not understand herself.

When anyone attempts to speak for Christian Science, their only hope is in adopting the same ambiguity that distinguishes Mrs. Eddy's works. If any person will take Mr. Farlow's article in the April SUGGESTION, and tell me what it means, I will take off my hat to him. It is an exact copy of "Science and Health," words, words, words, without the slightest meaning. Take this sentence of Mr. Farlow's as an example: "The materiality of the senses does not aid in the interpretation of spiritual truth." Now think that over carefully, and don't rush off with the idea that you understand it, because you don't. In plain English how would you express it? What does it mean? Nothing! Absolutely nothing! Yet this is the kind of twaddle over which Christian Scientists rave.

It is a well-known principle that if people's ideas are clear, they can express themselves in clear language, and that when a person's ideas are not clear to himself, he cannot express himself clearly. Mrs. Eddy's book is the best illustration of this principle that I have ever seen. I take pleasure in acknowledging with Dr. Parkyn that I cannot understand it; but then it is not Mrs. Eddy's intention that we should. What if it were possible for some person who understands the English language to write out the principles of Christian Science? What would become of the sales of the three-dollar book that costs seventeen cents to manufacture?

Yours truly,

R. F. FOSTER.



Business Talks

BY THE MANAGER



The Editor in Mexico.

I have received a number of letters asking about the standing of the Motzorongo Company that is advertising in this magazine. Many people imagine that all corporations selling stock are fraudulent. While it is true that there are many wild-cat concerns advertising, and many Mexican investment companies which exist only on paper, or 100 or 200 miles from a railroad, yet the fact remains that the Motzorongo Company now owns 165,000 acres of land and has a first-class "going" plantation, which this year will pay a substantial cash dividend. I understand that all stock will probably be withdrawn from sale shortly.

The Motzorongo Company is strictly a co-operative society in which every one has a voice in the management and a proportionate share in the profits. I know that Hawaiian sugar plantations pay from 8 to 15 per cent. yearly, and they have enormous expenses for irrigating, fertilizing, labor and freight charges which are unnecessary at Motzorongo; and in my opinion the Motzorongo stock will pay 20 per cent. in a short time.

To give inquirers and others an idea of the conditions as they actually exist at the plantation of the Motzorongo Company, I publish herewith a letter just received from Dr. Herbert A. Parkyn, the editor of "Suggestion," who is one of the principal stockholders in the Motzorongo Company; and I will say for the benefit of new readers that the subscribers of this magazine have paid in cash over \$250,000 for shares in this company. If you want any additional information send me a stamped envelope.

Dr. Parkyn's letter is as follows:

The Motzorongo Company.

MOTZORONGO, STATE OF VERA CRUZ., MEX., March 12, 1905.

DEAR MR. CAREY:

I have now been here ten days and am not yet over the surprise and satisfaction, which I mentioned in my previous letter, at the great work of development that has gone on here since my last visit, nearly one year ago. The two readers of SUGGESTION whom I found here on my arrival are still here, and with the readers who accompanied me make quite a little gathering

of highly pleased, enthusiastic Motzorongo stockholders from the SUGGESTION family.

Everything here looks prosperous and is *prosperous*. In fact the company has "made good." The new sugar plant is larger than I had imagined and is capable of turning out 120,000 pounds (sixty tons) of sugar every twenty-four hours. The new locomotive and freight cars for the plantation railroad have arrived, and yesterday we had the pleasure of riding out over the new, broadened, plantation railroad on the locomotive.

The cane fields are the admiration of everyone who rides through the plantation on the Vera Cruz and Pacific Railway and in a few days this cane will be rushing into the mill at the rate of several hundred tons daily. Besides our own cane at Motzorongo, we have purchased several hundred acres of cane from a planter at Tezenopa, a station four miles down the railroad, and the Vera Cruz and Pacific Railway have placed a locomotive and eighteen freight cars at our disposal to bring this Tezenopa sugar cane to the mill.

Motzorongo has the best site along the V. C. & P. Ry. for a custom sugar mill, and already the plantations in our vicinity are offering to plant thousands of acres in sugar cane if we will agree to handle it. As a matter of fact we can get enough cane planted by others in our vicinity to keep two more mills, the size of our new plant, busy the whole season. These plantations are willing to plant cane if we will take it, as they have not \$350,000 to put up a mill like ours.

It will only be necessary to add a few miles of rails to our present plantation railroad to bring us the sugar cane from 10,000 acres.

The company is going to have a very profitable season. The price of sugar is up and advancing steadily, and we have already placed our first order for sugar sacks to carry 3,000,000 pounds of sugar. This sugar will be sold for cash as soon as loaded into the cars under our sugar shed. If we had 20,000,000 pounds of sugar we could sell it right on the plantation.

So far I have told you only about the sugar department, but the other departments are also being given careful attention. We visited our Josephinas property and the development has been pushed ahead there also. The cattle look fine, and the pastures are being steadily extended. Another year will find several thousand head of cattle grazing there.

The Josephinas Indians gave us a great reception at their villages. The chief of one village having heard we were coming, prepared a warm reception for us. We rode into the village to the accompaniment of yells from the young bucks mingled with fire crackers (Mexican) and sky rockets. They had built an arch of palm leaves and the house in which we slept was fairly lined with green palm leaves. The SUGGESTION readers who made the trip with me will long remember the occasion.

Motzorongo has "made good," brother Carey, as I always knew it would, and I am only sorry that every share of the stock is not owned by SUGGESTION readers. I am glad for the sake of those who are in it and am sorry to see any left out. Don't fail to increase your own holdings of stock at first opportunity and tell everyone you know to get all the stock he can while there is a share to be bought.

Several gentlemen from Michigan and Ohio were here this week to inspect the property. They had visited a dozen other plantations with a view to investing, but after their first visit to Motzorongo they left for the north convinced that Motzorongo was by far the best investment they had seen in Mexico, and have gone home to arrange to purchase its stock and bring in their friends. And so it goes. All that is necessary is to get people to come here to see the plantation for themselves. They then invest everything they can scrape together in Motzorongo stock.

Mr. L. W. Young, an expert examiner of securities and investments for Banks and Trust Companies, has been here during my stay. He came at the instance of clients in the north who are contemplating heavy investments in the company. Although he has made nearly sixty examinations within the past five years, and turned down all but three, I had the satisfaction of hearing him say that Motzorongo for many reasons was the best investment he had come across in his experience. In Chicago he began with an examination of the personnel of the management and an examination of the books, check books, vouchers, etc., so that his examination has been thorough.

I have gone into these details knowing how thoroughly you are inter-

ested in what is going on, but I have much more of interest to tell you when I return.

I found my father here looking hale and hearty, although he has been very busy looking after the business details of so large an enterprise.

I shall leave for Chicago very soon to help with the May SUGGESTION, but will return here if another good party has been made up from the readers of the magazine. A short time more will find all the Motzorongo stock sold that is required for judicious development, and I am anxious that our readers get all that can be obtained.

The SUGGESTION readers here are sending some strong letters for the Motzorongo monthly bulletin.

Cordially yours,

HERBERT A. PARKYN.

A notice from the Liquozone Co. of this city appeared in the April issue of "Suggestion," and some of our friends have been sending us chemical reports regarding the composition of liquozone. I am not in ignorance of these reports and published the results of some last year in "Suggestion," and made the statement that liquozone has no curative qualities whatever. This journal is opposed to the internal administration of drugs as curative remedies.

Nature cures, and all she needs in the way of assistance is air, food, water, sunlight, etc., and a proper mental attitude. The announcement of the liquozone people is not an advertisement but a notice to physicians in which certain statements are made; as far as I know these statements are true. We believe in fair play, and if the makers of Peruna or Hostetter's Bitters or any other concern wishes to make an announcement that is true, and they are willing to pay our regular rates, I will print their announcement.

I have talked with the Liquozone folks and I believe that they differ from the great majority of those who make patent medicine in this: they are sincere and they actually believe that liquozone will cure diseases. While believing them to be sincere, at the same time I believe they are mistaken.

A well known allopathic M. D. told me yesterday that he believes that rational hygiene and suggestion will cure cancer. I mention this to show that possibly we do not yet comprehend the great healing power in suggestion when received in sincerity and great faith. A preparation which raises great faith in the patient will cure; the greater the skill in presenting the medicine, the greater and deeper the faith aroused, and the greater the cure.

A well known minister of this city asserted in his pulpit that the miracles of Christ were performed because Christ knew the almost omnipotent power of the law of suggestion (faith) and knew how to apply that law.

E. E. C.

Why the Body Deteriorates.

Lime and earthy matter accumulating in the body is the primary cause of many diseases. Mineral substances deposited in the system bring on old age, and finally cause death. Stiff joints and muscles, dull eyes, slow brains, inelastic arteries are caused by lime formations. These impurities enter the system mainly by means of hard and impure water.

Distilled water cleanses the body, washes out impurities, invigorates the system, clears the brain, strengthens the vision. The use of distilled water eliminates earthy matter which causes stiffness, general debility, old age and death. Use distilled water and avoid fevers of all kinds; use distilled water and enjoy health; why not roll back the advancing years and grow young? Why not enjoy the real Elixir of life? Why not regenerate the body and mind? Why not learn Nature's way? All this and more can be done. Thousands have done so.

In this magazine appear the advertisements of different firms making apparatus for the production of absolutely pure water. Write to these firms for information. Stories and statements to the effect that distilled water is harmful are born of ignorance or worse. Distilled water has been used exclusively in the navy for nearly twenty-five years, and its use is approved by the chief surgeons of both the army and navy.

Vrilia Heights.

Vrilia Heights Summer School of Metaphysics, under the direction of Dr. Alice B. Stockham, will open its eighth season June 18th, and continue until the middle of September.

Vrilia is delightfully situated on the wooded hills of William's Bay, Wis., on the north shore of Geneva Lake, and while it offers all the natural attractions of a quiet retreat, there will also be classes in philosophy, healing, home science, art and literature; all these under able leadership.

Dr. Stockham believes in the gospel of recreation, that one may be freed from the restraints and limitations of self-conscious-

ness through athletics, games and sports, and thus make conditions for spiritual development. Write today for descriptive literature. Why not spend your vacation among thinking people?

Don't Delay.

If you have not yet made the acquaintance of the Motzorongo Company don't fail to read its two-page advertisement in this number. Hundreds of "Suggestion's" readers are members of this co-operative society and the published letter of Dr. Parkyn, our editor, from the plantation, in another column of this issue, will tell you what he thinks about the proposition. Dr. Parkyn says the company has "made good" and will pay a substantial dividend at the close of the present sugar season. Would you not like to be in on this dividend? If so you must act promptly in order to secure stock at present price.

For two years Dr. Parkyn, who is very closely connected with the company, has been advising our readers to lay in a store of this stock and the company is fulfilling his predictions. His advice to all his friends is to "plunge" heavily into Motzorongo stock as long as the company offers any stock for sale for increasing the herd of cattle and other lines of development.

Write today for illustrated prospectus and magazinelet on Tropical Farming, addressing the Motzorongo Company, 228 Reaper Block, Chicago, Ill.

About Cancers.

Last month I mentioned a cancer cure that could be tried on the "no cure, no pay" plan. I have written to several persons in various parts of the United States who have tried the remedy, which is an external one, and they say it will do all that is claimed for it. So there is evidence that the remedy will remove large, angry growths which are cancers or something that greatly resemble cancers. As the remedy is painless, and is applied as a plaster, it cannot do any harm; and as it costs nothing if unsuccessful, it seems to be worthy of consideration. Those who have cancerous growths might do well to investigate this matter.

If you send \$25 to this office the remedy will be sent with di-

rections. If not satisfactory in 15 days write to Suggestion Publishing Company, 4020 Drexel boulevard, and your money will be returned by next mail—no questions or discussions or if's and and's.

ELMER ELLSWORTH CAREY.

Manager "Suggestion" Publishing Company.

Quite a number of the readers of SUGGESTION have written me inquiring regarding the studying of Prof. J. M. Fitzgerald, the phrenologist, whose advertisement appears upon another page. In reply I would say that the newspapers for several years, and other sources, have recognized him as the Chicago authority upon matters pertaining to his science, and I consider him worthy of the confidence of any one who may wish to consult him. E. E. C.

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist. —Emerson.

* * *

The talent of success is nothing more than doing what you can do well; and doing well whatever you do—without a thought of fame. —Longfellow.

* * *

Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the awakened. —Buddha.

* * *

Look for goodness, look for gladness;
You will meet them all the while;
If you bring a smiling visage
To the glass, you meet a smile.

—Alice Cary.

* * *

Apart from the woes that are dead and gone,
And the shadow of future care,
The heaviest yoke of the present hour
Is easy enough to bear.

* * *

However it be, it seems to me,
'Tis only noble to be good.

—Tennyson.

Osteopathy.

Persons residing in the Western portion of the Union or extreme southwest, who are interested in osteopathy, will do well to write to the Pacific College of Osteopathy, Los Angeles, California, and mention this notice.

Any one so doing will receive full particulars of the course at the Pacific College. Osteopathy is rapidly being recognized by the various state legislatures as a legal system of therapeutics, and notwithstanding the strenuous efforts of the drug doctors to kill it, osteopathy will soon be protected by law in every state.

The progressive young man or woman who wishes to become a healer will do well to take up osteopathy and suggestive therapeutics. Information regarding a mail course in suggestive therapeutics will be furnished by me if a stamped and addressed envelope is enclosed. Send to the Pacific College and also let me hear from you.

ELMER ELLSWORTH CAREY.

4020 Drexel Boulevard, Chicago.

Magnetic-Oxygen-Machine.

Dr. O. C. Klock, President of the *New York School of Electropathy, Elmira, New York*, states that he has perfected a magnetic machine for home treatments, and physicians' use, that bids fair to become a factor in the great field of drugless healing. The doctor claims that he has used this appliance in his extensive practice for years with wonderful success, and now for the first time offers it to the public, giving full instructions in its use for all diseases. MAGNETISM and OXYGEN are life-savers and health-givers. If you are a sufferer, no matter what your trouble may be, send for information explaining your case and you will get a prompt reply. If this treatment is not suited to your case you will be so informed. A STAMP should be enclosed for reply. The information is absolutely FREE.

Have You a Postal Card?

How many that read this will follow these directions? I wish every one that sees this notice, and all relatives and friends, would write a postal or letter something like this:

"PRICE CEREAL FOOD CO.,
Chicago, Ill.

GENTLEMEN:—

Mr. Carey, of SUGGESTION, says that you will send me postpaid a full size package of wheat flake celery breakfast food if I will send name and address, so here they are.

Name.....

Address....."

When you receive the package of wheat flakes read the directions, etc., and remember to masticate the food thoroughly. Wheat preparations must be masticated thoroughly so the saliva can mix with the starch. Unless this is done, the best effects are not possible. If you eat the preparation according to the printed directions, and according to the directions I have just given, I think you will agree with me that wheat flake celery breakfast food is quite appetizing. Why not try?

E. E. C.

Iva Boyd, Las Animas, Colo., says she has success in preparing wholesome, appetizing dishes, unleavened bread, etc., that may be eaten and easily digested by dyspeptics. For ten cents and a self-addressed envelope she will send these receipts.

CEREAL COFFEE is harmless and many persons who have been coffee drinkers find a benefit in substituting cereal coffee for the real thing. The reason why cereal coffee does not usually have a palatable taste is because it is not made according to the directions. It must be boiled from 20 to 25 minutes. When properly prepared good cereal coffee is hard to distinguish from real coffee. Take my advice and try a package. The best cereal coffee is made from fruits and grains.

E. E. C.



REVIEW NOTES



Authors or publishers of books dealing with subjects within the field covered by SUGGESTION are invited to send short review notices (with copy of book) which will be inserted in this department.

Book Reviews.

THE DELUGE AND ITS CAUSE: Prof. I. N. Vail, Pasadena, California.

This book gives a rational explanation of the cause of the deluge as narrated in the book of Genesis, and shows that the Biblical account of the creation is not a mythical story but a narrative of actual facts. This account has not been understood because different world conditions then prevailed, and Prof. Vail explains the peculiar physical and world conditions that met the eye of antediluvian man. Prof. Vail tells why rainbows were never seen till after the deluge, and he explains many apparent inconsistencies met with in the history of man as set forth in Genesis.

Several hundred of "Suggestion's" subscribers have read this book and the following is a sample letter from them:

EDITOR SUGGESTION:

Pontiac, Mich.

"The Deluge and Its Cause" received and read with great interest.

When I first took up the study of astronomy, and understood the conditions at present existing on the planets Jupiter and Saturn, I thought that our earth must have passed through a similar state. Also much impressed with argument relating to the Glacial Period and the remains of imbedded tropical animals.

The most refreshing thing in the book, to me, is the light thrown on Genesis 1:6-7, and also the fine description of the "lights" created on the "Fourth Day."

The way the different evidence is gradually gathered together, as we proceed, until the final argument concerning the rainbow is reached is at the same time both pleasing and convincing.

Taken as a whole, I think the book little short of a revelation, and intend to read more of Prof. Vail's works in the near future.

Please accept thanks for my copy. I am,

Very truly yours,

W. R. HARRISON.

"The Deluge and Its Cause" is interesting to Bible students, and it will be sent postpaid to anyone sending \$1.00 with the name of a new yearly subscriber to "Suggestion." Send order to "Suggestion" Publishing Company, 4020 Drexel Boulevard, Chicago, in the city of Chicago \$1.25; foreign (except Canada, Cuba, and Mexico), 6 shillings.

"THE EYE, MIND, ENERGY AND MATTER" is the title of a new book by Chalmers Prentice, M.D., Chicago. It is written for the popular reader. It advances some new and startling theories which are not a mere effort to provoke a sensation, as the author brings plausible and logical arguments to prove his assertions.

The book opens with psychics, making the soul, mind, the first factor in all things.

"Mind is the primal architect, the designer. It sets energy to work and constructs a bridge or a palace; it also directs work in its own body, our body, and builds up or tears down according to the quality of the mind," says the author.

The author presents a strong and unanswerable argument that plant life is dominated by thought. "We now point you to a flower, with its color and delicate odor, whose architecture exceeds that of man. Here, in this flower, energy is building matter into form. Now, when we insist on the three factors—mind, energy and matter in all of our near and sure evidence—by what license can you eliminate thought from this process of flower building?"

The way the author presents the above question there is no answer. As a matter of fact, he proves his case.

"The soul cannot be weighed on hay-scales, as materialists might insist upon as a matter of proof. Matter has form and ponderability and is weighed. Energy is measured by the foot pounds it can lift. Mind is measured by the result of its dictation.

"The aborigine thought small and built an adobe hut. The Grecian architect thought large and the Parthenon was made."

The author treats of the economy and conservation of energy by various methods, so that the mind, the master architect, may have energy as a working force, to obey its dictations and consummate its designs.

The author's argument is strange and strong, and is sure to entertain the thoughtful reader.

Readers of "Suggestion" will agree with Dr. Prentice in his conclusions regarding the cause and cure of disease, psychic therapeutics, mentality, subjective activities, etc.

Published by the author, Chicago; cloth; pp. 131; \$1.50 net.

* * *

"ELLA WHEELER WILCOX'S AUTOBIOGRAPHY," by Ella Wheeler Wilcox herself. Published by Elizabeth of Holyoke, Mass., Dept. 17; price, 50 cents. Any person who is independent in



THE HIGHER SOCIALISM

Now on sale; the new book by a Colorado
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"A COMPENDIUM ON SOCIAL SCIENCE"

The Triumph from Poverty, 200 pages.
This book should be in every home.
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thought to such an extent as to appreciate Mrs. Wilcox's writings will be pleased to read the story of a successful literary career.

Ella Wheeler Wilcox is successful because she is original; because there is an individuality and personality about her writing; because she is out of the rut; because she is one of the few, few, few writers who are not afraid of an idea; because she does not get her ideas second-hand. There are other reasons, but these are enough. Anyone who is able to write a poem such as, "This, too, shall pass away," is a literary genius, and Mrs. Wilcox wrote that poem.

* * *

ABOUT MIND READING.

There is a little book published by the Geo. L. Williams Co., of 7145 Champlain Ave., Chicago, that explains how mind reading is done as it is practiced by stage performers; price, 25 cents. You have wondered how these marvelous (?) feats were performed. Just get this book, read it and a new light will shine on the quest. The book also explains how dogs are educated so they will answer questions, add numbers, etc. There is such a thing as telepathy, but it has never been used for commercial purposes, and anyone claiming to give telepathic exhibitions for money should be looked on

VITALIZED FOOD ELEMENTS

COME, TAKE YOUR FILL of Truth, Love, Health: God's greatest gifts in Nature; for lacking these, though full of wealth, man's but a caricature. **The Extreme Importance** of the vitalized biochemic cell salts cannot be overestimated by anyone desiring to gain or retain vigorous health and overflowing vitality. The tissue salts as found in the human body are 12 in number, and not 57 for 57 different diseases; for there is but one disease—**MALNUTRITION**—caused indirectly by wrong living habits, but directly by impure blood and low vitality. Therefore, for you to adopt right habits, if life is good but not sufficiently potent when ailing for some time, as many have found. Now, as there is but one disease (though many symptoms), there can be but one remedy, viz.: Purify and enrich the blood and build up the vital forces. Hygienic habits are of but negative value compared with the positive necessity of the vitalized biochemic earth salts, such as the phosphates and sulphates of magnesia, iron, sulphur, phosphorus, sodium and silica. These cell salts as prepared by me are neither drugs nor medicines, but are those organic vital food elements mostly lacking or indigestible in the average diet and of equal importance to food itself. Such symptoms as stomach, liver and kidney troubles, rheumatism, nervous and chronic headache soon vanish like the morning dew before the rising sun. I will send one full month's supply of these vitalizing cell salts on receipt of \$2.00, or three months for \$5.00. Attend now and address

DR. WILLIAM BENJAMIN LEVY,
D. M., D. O., M. E.
58 East 115th St., New York City, N. Y.

Surgery Not Necessary in Eye Diseases

A Method That Makes the Blind See
Without Knife or Pain

Glasses are Thrown Away



Poor circulation of blood in the eye is the principle cause of cataracts and all other eye diseases which cause blindness.

Usually it is the direct result of eye strain.

If you have ever considered the intricate mechanism of this delicate organ with its numerous muscles, nerves and veins, you will realize the folly of attempting to restore its usefulness by applying a knife.

I have discovered a method by which the natural circulation of the blood is restored to the eye. When applied it immediately removes all strain on the nerves and muscles of the eye equalizing the circulation. Thereby assisting nature in restoring the eye to its normal functions.

By this mild and harmless treatment I have cured cataracts, optic nerve paralysis, granulated lids, weak, watery eyes and other eye diseases.

Glasses are, eye crutches. After a course of my treatment they can usually be thrown away.

I WILL send absolutely free to any one anywhere a copy of my book "Eye Diseases Cured Without Surgery."

It tells how to treat all eye diseases in the patient's own home and gives testimonials from many of the thousands I have cured.

Tells how to diet, bathe, exercise, etc.

I often receive letters from people who have been cured by following my advice and instructions given in my book which did not cost them one penny.

I will diagnose your case, and advise you free of charge. Sit down now and write to me. Address

Dr. Oren Oneal, Suite 277, 52 Dearborn St., Chicago

When writing to advertisers please mention SUGGESTION.

with grave suspicion. Get the book before you do anything else and learn the secret. Anyone can soon learn to be a "mind reader." New or old subscribers to "Suggestion" remitting \$1.00 may have this book as a premium postpaid if the request is made when the remittance is sent. In the city of Chicago, \$1.25; foreign (except Canada, Mexico and Cuba), 6 shillings.

* * *

"THE POWER OF SELF-FORMATION" is a book published by the author, Leroy Berrier, Davenport, Iowa. It is bound in cloth, gilt top, for 80 cents; in paper, 50 cents.

The author is a devotee of the Science of Human Culture and has devoted his life for years to the application of the principle of cultivation to the formation of improved human beings. One of the most prominent facts that is clearly demonstrated in this book is that Human Culture of today is not Human Culture of the past before we had discovered the key that unlocked the power to control and direct our subconscious life forces. We now have a new Science of Human Culture, just as we have a new psychology and physiology.

The general proposition presented by the author in this book is that self-formation of both mental and physical characteristics

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A chance to read—**THE HEART OF THE NEW THOUGHT**, by Ella Wheeler Wilcox; **THOUGHT FORCE IN BUSINESS AND EVERY DAY LIFE**, by William Walker Atkinson; **JOY PHILOSOPHY**, by Elizabeth Towne; **THE MIND'S ATTAINMENT**, by Uriel Buchanan; **MEMORY CULTURE**, by William Walker Atkinson, and seven other of our finest New Thought Books?

Well, become a member of our **NEW THOUGHT CIRCULATING LIBRARY**. Members receive by mail each month one of our books, the same to be mailed by them at the end of the month to a name we will furnish them. A Year's Membership for Fifty Cents! Send in your orders before May 15th to get a book on June 1st delivery.

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Send us \$1.00 before June 1st and we will give you: **A Year's Membership in THE NEW THOUGHT CIRCULATING LIBRARY** (50c), and **A Year's Subscription to "New Thought" to Jan. 1, 1906** (a Dollar magazine with \$5.00 worth of good things between its covers).

The Only Magazine Which Contains the Writings of William Walker Atkinson.

The Brightest, Cleanest, Cheeriest Magazine in the United States.

TWELVE BOOKS PER YEAR AND THE "NEW THOUGHT" MAGAZINE.

NOW WHAT D'YE THINK OF THAT?

Come in before June 1st.

THE NEW THOUGHT PUBLISHING CO.,

1170 Caxton Building.

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is now an established and practical possibility. He designates the power of self-formation and applies the principle of cultivation to it. This power is then utilized in controlling and cultivating the life forces and capacities. Whether we can wholly concur with some of the author's propositions, we certainly must approve his efforts to arouse us to self-control, self-formation, self-perfection.

* * *

CLAUDIA, by Mrs. Marion Todd, Springport, Michigan; cloth; 144 pp.; price, 75 cents.

This is a novel written to express the author's ideas on certain advanced thought topics pertaining to mentation, excitement, creation, etc.

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* * *

SOME "SOUNDVIEWS" OF SEX are appearing periodically in that snappy little Pacific Coast magazine, *Soundview*, which is penciled, printed, proof-read, published, pasted and posted in view of Puget Sound, amid the evergreens, by the roadside. Among the contributors to "A Sex Symposium," which will run through 1905, are Drs. Greer, Cougar, Hanish, Berrier and Rullison; Will L. Carver, J. William Lloyd, Nancy McKay Gordon, Harry Gaze, Elmer Ellsworth Carey, Lois Waisbrocker, James F. Morton, Jr., Mae Lawson, Herself—Ahem! and the Boss and Em-Bossed Evergreen may tell a few things they don't know about the subject—and others of equal ability (and disability) and familiarity with the subject.

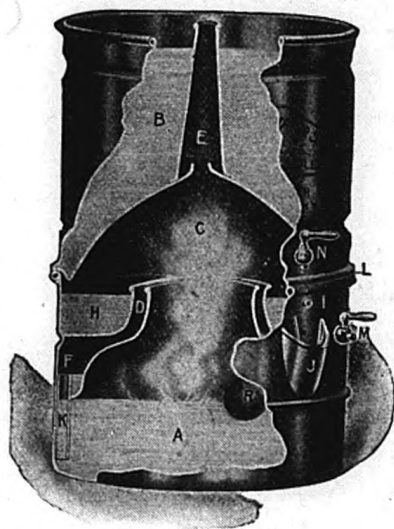
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PREMATURE BURIAL. By William Tebb, F. R. G. S.; and Colonel E. P. Vollum, M.D. Second Edition, by W. R. Hadwen, M.D. (Swan, Sonnenschein & Co., London).

The following notice of this book is taken from the February issue of the *Psycho-Therapeutic Journal*:

The subject of this book is of universal interest and importance, and, although gruesome, is treated with no unnecessary unpleasantness and no sensationalism. The authenticated accounts here given of premature preparation for burial as well as of actual premature burial are numerous—at all events, sufficiently so to make it a matter of paramount importance that, in the words of the authors, "the most stringent State regulations should assuredly be enforced so that rich and poor alike may be effectually safeguarded against this most awful of human catastrophes." As this standard work points out, "The present method of granting a death certificate in this country is most unsatisfactory, seeing that the medical attendant is relieved of the necessity of viewing the supposed dead before giving it, and every year some 10,000 death certificates are accepted by the Registrar-General in which the cause of death is not even stated." Sir Benjamin W. Richardson thus sums up a paper on the "Absolute Signs and Proofs of Death": "If these signs leave any doubt, or even if they leave no doubt, one further point of practice should be carried out: the body should be kept in a room the temperature of which has been raised to a heat of 84 degrees Fahr., with moisture diffused throughout" (this can easily be done by keeping a kettle steaming in the room), "and in this warm, moist atmosphere it should remain until distinct indications of putrefactive decomposition have set in." These are facts which should be universally known, and "when there is no sign of decomposition bodies should be treated not as dead, but as sick needing attention, and be kept under careful observation." That the poor may be thus safeguarded as well as the rich, the authors rightly conclude that "waiting mortuaries should be erected by every sanitary authority in

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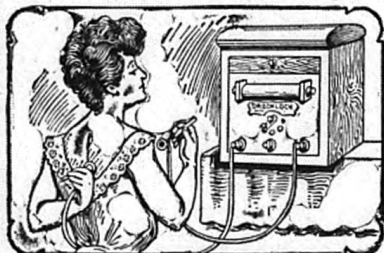
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* * *

In the *Psycho-Therapeutic Journal* is noticed a review of the first issue of the *Occult Review*, 6 Henrietta St., London, W. C., England, 6 shillings per year. In the initial number is a letter from Sir Oliver Lodge in which he mentions the "widespread, though largely misconstrued, interest" of the

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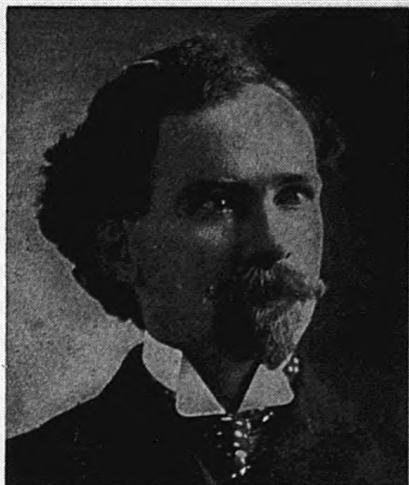
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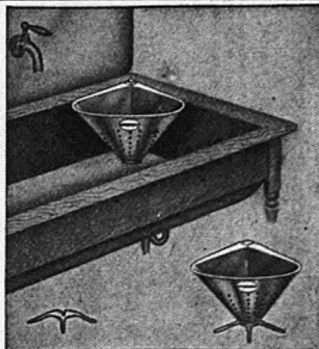


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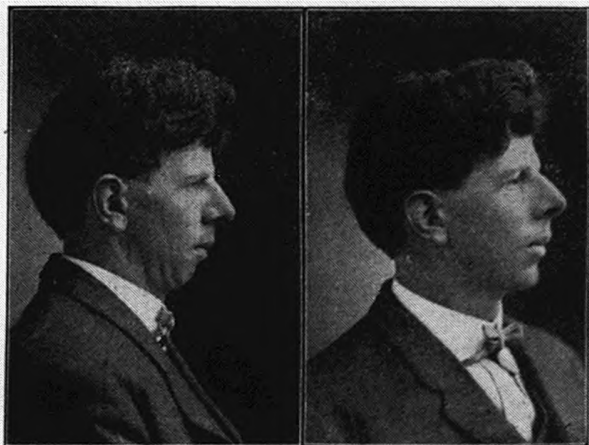
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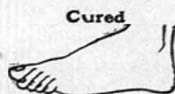
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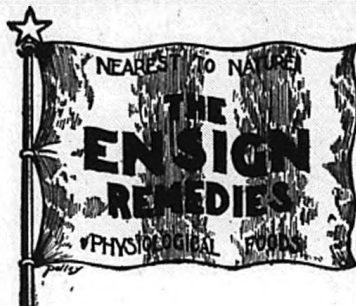
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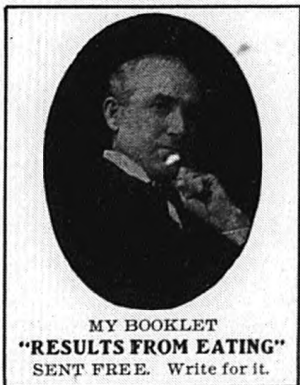
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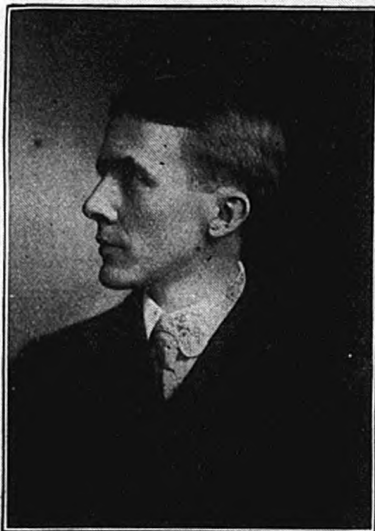
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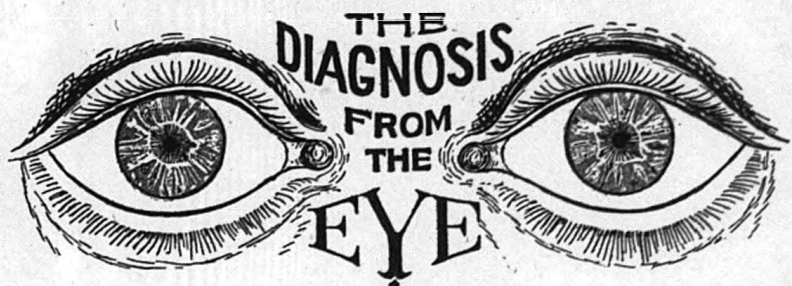
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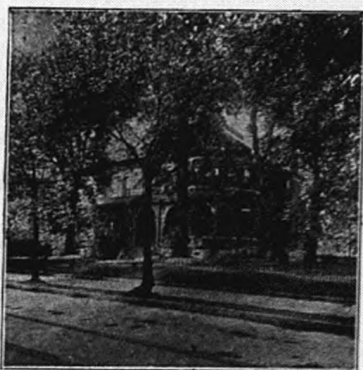
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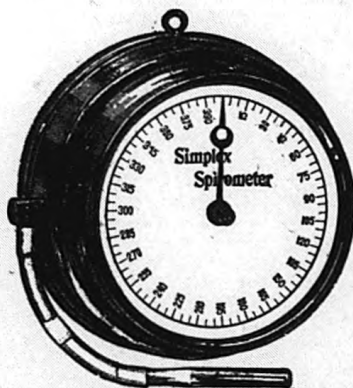
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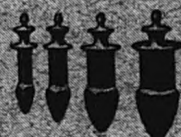
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